BOOK OF Common Prayer, And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies of the CHURCH,

According to the Use of the

Church of Ireland;

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be Sung or Said in CHURCHES.

DUBLIN:

Printed by A. RHAMES, for E. DOBSON at the Stationers-Arms in Castle-street, 1712.

The Contents of this Book

He All for the Uniformity of Common-Prayer.
The Preface.
Concerning the Service of the Church. Concerning Ceremonies.
The Order how the Pfalter is appointed to be read.
The Order how the rest of the holy Scripture is appointed to be read.

A Table of proper Lessons and Psalms.

The Kalendar, with the Table of Lessons.

Tables and Rules for the Feasts and Fasts throughout the whole year.

The Order for Morning Prayer.

The Order for Evening Prayer.

The Creed of S. Athanasius. The Lisany.

The Lisany.

Prayers and Thanksgivings upon several occasions.

The Collects, Epistles, and Gospels, to be used at the

Ministration of the boly Communion throughout the

The Order of the Ministration of the holy Communion The Order of Baptism, both publick and private. The Order of Baptism for those of riper years. The Cathechism, with the Order for Consirmation of Children.

Children.
The Form of Solemnization of Matrimony.
Usitation of the Sick, and Communion of the Sick.
The Order for the Burial of the Dead.
Thanksgiving for Women after Child-bearing.
A Commination or Denouncing of God's anger and judgments against Sinners.
The Plater.
The Order of Prayers to be used at Sea.
A Form of Prayer for the Fifth day of November.
A Form of Prayer for the Thirtieth day of January.
A Form of Prayer for the Nine and twentieth day

A Form of Prayer for the Nine and twentieth day of May.
I Form of Prayer for the Twenty third day of

October.

An Al and dain Irela

ent of the publ

intent t Kingdor and hole ers, and other the ccordin ozether Pointed and ng, or (cons, wi f Conve fider wh might no Form of Kingdon Where ligently confider ges that Kingdon did fully exhibite Lord Lie Book he Common 1 other Rit to the ufe he Plaite to be Suns ner of Ma Priods an the grea vine wor

> lend may isto conf tion of S momes o ner how cons are Confecto May it ed, And lent Male of the La Common and by ti fingular ! or Parifh Publick 1

Person w

hall be ! er, Even ration o Publick a Form as and joyn he Book harch, ac An Act for the Uniformity of Publick Prayers, and Administration of Sacraments. and other Rites, and Ceremonies, and for establishing the Form of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in the Church of Ireland.

XVII, XVIII. Car. II. Cap. VI.

Hereas nothing conduceth more to the Honour of God, the fettling of the Peace of a Nation, which is defired of all good men; nor to the advance-ment of Religion, than universal agreement in the publick Worship of Almighty God, and to the intent that We His Majesty's Subjects of this His Kingdom of Ireland, may in this Church of Ireers, and Administration of the Sacraments, and other the Rites and Ceremonies of the Church, coording to the use of the Church of England:
together with the Psalter or Psalms of David,
Pointed as they are to be Sung or Said in Church s, and the Form or Manner of Making, Ordaining or Conferating of Bilhops, Priests, and Dea-cons, which was recommended unto both Houses of Convocation here affembled in treland; to confider whether the same Form of publick Worship might not be profitably received, as the publick Form of Divine Service in this Your Majesty's

Kingdom of Ireland.
Whereupon both Houses of Convocation did diligently confider the same, and after mature consideration, well weighing the great Advanta-ges that must necessarily arise unto the whole kingdom from the Uniformity of publick Prayers, did fully approve and allow the same, and have exhibited and presented unto Your Majesty's Lord Lieutenant and Council here in Ireland, one Book hereunto annexed. Intituled, The Book of Common Prayer and Administration of Sacraments and common Prayer and Amelinistration of Sacriments and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; together with the Platter or Psaims of David, Pointed as they are to be Sung or Said in Churches, and the Form or Man-art of Maeing, Ordaining and Consecrating of Bishops, Priods and Deacons. Therefore to the intent that the greatly desirable work of Uniformity in Divine worship may be obtained, and that every Perion within this your Majesty's Realm of Irelord may certainly know the Rule to which he isto conform in publick Worship and Administration of Sacraments and other Rites and Ceremonies of the Church of Ireland, and the manner now and by whom Bishops, Priests and Deatons are, and ought to be Made, Ordained and Conferrated.

Confectated.

May it please Your Majesty, That it be Enacted, And be it Enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and of the Commons of this prefent Parliament assembled, and by the Authority of the same; that all and singular Ministers, in any Cathedral, Collegiate of Parish Church or Chappel, or other place of Publick Worthip within this Realm of Ireland, will be bound to fay and use the Morning Prayer. hall be bound to fay and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and Form as is mentioned in the said Book annexed and joyned to this present Act, and Intituled the Book of Common Prayer, and Administration of the literaneuts, and all other Rives and Ceremonier of the Barch, according to the use of the Chareb of Ireland, with the Platter or Platms of David, Pointed

as they are to be Sung or Said in Churches, and the as they are to be Sung or Said in Churches, and the Form or Manner of Making, Ordaining and Confectating of Bifhots, Priefts and Deacons: And that the Morning and Evening Prayers therein contained shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel or other place of publick Worship within this His Majetty's Realm of Ireland.

And to the end that Uniformity in the publick

And to the end that Uniformity in the publick worthip of God, which is so much defired, may be speedily effected: Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of treland, shall in Church Chappel or place of publick Worship belonging to his said Benefice or Promotion upon some Lord's day before the Feast day of the Annunciation of the Bleffed Virgin Mar, which shall be in the year of our Lord God, One thousand fix hunthe year of our Lord God, One thousand its nundred fixty and seven, openly, publickly and solemnly read the Morning and Evening Prayer appointed by this Act to be read, by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his Unfeigned affent and content to the use of all things in the said Book contained and prescribed in

these words and no other.

I. A. B. do bereby declare my unseigned assent and consent, to all and every thing contained and prescribed in and by the Book Intituled, The Book of Common Payer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church. Church, according to the use of the Church of Ireland, together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches, and the form and manner of Making, Ordaining and Confectating of Bishops, Priests

in the faid Book contained and prescribed in

and Deacons And that all and every such person, who shall without some lawful impediment to be allowed and approved of by the Ordinary of the place, neglect or resuse to do the same within the time aforefaid, or in case of such impediment, within one month after such impediment removed shall

(info fatto) be deprived of his Spiritual Promotion, and that from thenceforth it thall be lawful to and for all Patrons and Donors of all and fingular the said Spiritual Promotions, or any of them, according to their respective Right and Titles, to prefent or collate the same, as though the person or persons so offended or neglecting vere dead.

And be it further Enacted by the Authority a-And be it further Enacted by the Authority aforefaid, That every perfon who shall hereafter
be prefented or collated, or put into, any Ecclesia
dical Benefice or Promotion, within this His
Majesty's Realm of Ireland, shall in the Church,
Chappel, or place of publick Worship, belonging
to his said Benefice or Promotion, within two
months next after that he shall be in the actual
possession of the said Ecclesiatical Benefice or
Promotion upon some Lords day, openly, publickle

irmation of the Sick.

Communion private.

ring. s anger and ovember.

f January. entieth day rd day of

An Act for Uniformity of Publick Prayer.

liekly and folemnly read the Morning and Evening Prayers, appointed to be read by and according to the laid Book of Common prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned affent and consent to the use of all things therein contained and prescribed according to the form before appointed, and that all and every such person (who shall without some lawful impediment to be, allowed and approved by the Ordinary of the place, neglect or resuse to do the same within the time aforesaid) or in case of such impediment, within one month after such impediment removed, shall (ipso fastio) be deprived of all his said. Ecclesiastical Benefices and Promotions, and that from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Right and Titles) to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority a-

foreigid, That in all places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his living and keep a Curate, the Incumbent himself in person, not having some lawful impediment to be allowed by the Ordinary of the place, shall once at the least in every month, openly and publickly read the Common Prayers and Service, in and by the state Book prescribed, and if there be occasion, Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession or proof of two credible witnesses upon Oath, before two Justices of the County, City or Town Corporate where the offence shall be committed, which Oath the said Justices are hereby impowered to Administer, and in default of payment within ten days, to be levyed by distress and sale of § Goods and Chattels of the offender, by the Warrant of the said Justices, by the Church-Wardens or Overseers of the Poor of the said Parish, rendring the surplusage to the party offending.

verseers of the Poor of the soid Parish, rendring the surplusage to the party offending.

And be it surther Enacted by the Authority aforesaid, That every Dean and other Dignitary, Canon, Prebendary, and Warden of every Cathedral or Collegiate Church, and all Massers, and other Heads, Fellows, Chaplains and Tutors of, or in any College, Hall, House of Learning or Hospital, and every publick Professor and Reader in any Universities, College or Colleges which are or shall be within this Realm, and every Parson, Vicar, Curate, Lecturer and every other Person, in holy Orders and every Schoolmasser, keeping any publick or private School, and every person instructing or, teaching any Youth in any house or private Family, as a Tutor or School-master, who upon the Feast of St. John Baptist, which thall be in the year of Our Lord, One thousand fix hundred sixty and seven, or any time hereafter, shall be Incombent to have possession of any Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School, or school-master, shall before the Nine and twentieth day of September, which shall be in the year of Our Lord, One thousand six bundred sixty and seven, or at or before his or

their respective admissions to be Incumbent, or have possession of any the Dignities, Promotions or Places aforesaid, subscribe the Declaration or Acknowledgement following; Seilicet.

Acknowledgement following; Scilicat.

A. B. do declare, That it is not lawful upon any pretence what forever to take Arms. againft the King; and that I do abbor that Traiterous Position, of taking Arms by his Authority, against His person or against those that are Commissionated by him; and that I will conform to the Litury of the Church of Ireland, as is now by Law established, and I do declare, That I do hold, that there lies no Obligation upon me, or on any other parson, from the Oath commonly called, The Solemn League and Covenant, to endeatour any change or alteration of Government, either in Church of State, and that the same was in it self an unlawful

Which faid Declaration & Acknowledgement, shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains and Tutors of or in any College, Hall, or house of Learning, which are or shall be within this Kingdom, and by every publick Professor and Reader in any University, College or Colleges within this Kingdom, before the Vice Chancellor, or Visitor or Visitors of the said College, Hall, or his of their Deputies, and the said Declaration or Acknowledgment shall be subscribed before the respective Arch-bishop, Bishops, or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain that all and every the persons aforesaid, failing in or refusing such subscribed before the same, upon pain that all and every the persons aforesaid, failing in or refusing such subscribes the same, upon pain that all and every the persons aforesaid, failing in or refusing such subscribed place, and solven persons, shall lose and forfeit such his respective Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professor place, Readers place, Parsonage, Vicarage, Ecclessattical Dignity or Promotion, Curates place, Lecture and School, and shall be utterly disabled and (ipso saste) deprived of the same, and that every such repetitive Deanry Canonry Prebend, Mastership, Headship, Fellowship, Professor place, Readers place, Parsonage, Vicarage, Ecclessattical Dignity or Promotion, Curates place, Lecture and School, shall be void, as if such person so failing or resusing were naturally dead.

And be it further Enacted by the Authority aforefaid, That every School-mafter or other perfon instructing or teaching Youth in any private House or Family, as a Tutor or School-master, be required to take y Oath of Allegtance and Supremacy, which Oath, is to be administred by the Ordinary.

And if any School-master or other Person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master shall instruct or teach any Youth as a Tutor or School-massiter, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess according to the Laws and Statutes of this Kingdom, for which he shall pay Twelve pence only, and before such subscription & acknowledgment made as aforesaid, and before such taking of the Oath of Allegiance and Supremacy as aforesaid, then every such school-master and other instructing and teaching as aforesaid, shall for the first offence suffer three months imprisonment without Bail or Mainprise, and for every second and other such offence, shall suffer three months imprisonment, without Bail or Mainprise, and also forfeit to His Majesty the sum of sive pounds, and after such subscription made, every such Parson Vicar, Cyrate and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop. Bishop or Ordinary of the Dioces who are hereby enjoyned and required upon demand, to make and deliver the same, and shall publickly and openly read the same; together with the Declaration or Acknowledgment aforesaid.

faid, up then ne he is to gation to Service therein Benefic Aively, fasto) de Parlona or Lect naturall Providenty.

Declarated and A Nd Obth comvenant, rernmen mas in it.

year of eighty t

that par ment. Provid and afte fand fix now is I nage, Viready in or thall Septembe ing to t have hol Benefice motion be utter the fam mail be And b forefaid forth be Promoti fume to crament as he tha form and cribed,u by Epife every of one moy ther mo tween th thall be

ProviPrefent
or Depr
tute, hu
voidanc
to the P
pealy ar
of the B
void, or
ved by

as fhall

Plaint Courts or Wage

difablec

Order o

And I

An Act for Unformity of Publick Prayers.

faid, upon some Lord's day within three months then next following in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service, upon pain that every person talling therein, shall lose such Parsonage, Vicarage or Benefice, Curates place or Lecturers place respectively, and shall be utterly disabled and (ipsectively, and shall be utterly disabled and utterly disabled and (ipsectively, and shall be utterly disabled and utterly disabled and utterly disabled and utterly disabled and utter

facto) deprived of the same: and that the said Parsonage, Vicarage or Benefice, Curates place, or Lecturers, place, shall be void as if he were naturally dead.

Provided always, That from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand fix hundred eighty two. there shall be omitted in the said Declaration or Acknowledgment so to be subscribed and read, those words following, seilicet.

A Not I do declare, that I do hold, that there lies no Ostho commonly called, The Solemn League and Covenant, to endeavour any change or alteration of General Control of the solemn of the said of the solemn, to endeavour any change or alteration of General Control of the said of the sai

venant, to endeavour any change or alteration of Ge-vernment either in Church or State, and that the same

mai in it felf an unlawful Oath.

So as none of the perions aforefaid, shall from thenceforth be at all obliged to subscribe or read that part of the faid Declaration or Acknowledg-

ment. Provided always, and be it Enacted, That from and after the Twenty ninth day of september, which shall be in the year of our Lord, One thouwhich thalf be in the year of our Lora, one thou-fand fix hundred fixty and feven, no person who now is Incumbent and in possession of any Parso-nage, Vicarage, or Benefice, and who is not al-ready in holy Orders by Episcopal Ordination, or shall not before the said Twenty ninth day of september, be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have hold or enjoy the faid Parsonage, Vicarage, Benefice with Cure or other Ecclefiastical Promotion within this Kingdom of Ireland, but shall be utterly disabled, and (ipjo facto) deprived of the same, and all his Ecclesiastical Promotion shall be void, as if he were naturally dead.

And be it further Enacted by the Authority a-

foresaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parfoportion be capable to be admitted to any Parfonage, Vicarage, Benefice or other Ecclefialtical Promotion or Dignity whatfoever, nor shall presume to confecrate and administer the holy Sacrament of the Lord's Supper, before such times as he shall be ordained Priest, according to the form and manner in and by the said Book presibed wholes he have formerly been made Priest. order and manner in and by the tail Book pre-cribed, unless he have formerly been made Priest by Episcopal Ordination; upon pain to forfeit for every offence, the sum of One hundred pounds, one moyety thereof to the King's Majesty, the o-ther moyety thereof to be equally divided be-tween the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by action of Debt, Bill, Plaint or Information in any of Her Majesty's Courts of Record wherein no Essoin, Protection Courts of Record wherein no Effoin, Protection or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year

Order of Priest, by the space of one whole year then next following.

Provided always, That no Titles to confer or present by Lapse, shall accrew by any Avoidance or Deprivation (ipso saste) by vertue of this Statute, but after six months after notice of such Avoidance or Deprivation, given by the Ordinary to the Patron, or such sentence of Deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority aftersid, That no Form or Order of Common

Prayers, Administration of Sacraments, Rites of Ceremonies shall be openly used in any Church, Chappel, or other publick place of or in any College or Hall in any University, College or Colleges within this Realm or any of them, other than what is prescribed and appointed to be used in and by the said Book, and that the present Governor or Head of every College and Hall in the University and of the said College or Colleges within one month after the Nine Hall in the University and of the said College or Colleges within one month after the Nine and twentieth day of september, which shall be in the year of our Lord, One thousand fix hundred fixty and seven, and every Governor or Head of any of the said Colleges or Halls hereafter to be elected or appointed, within one month, next after his election or collation and admission that the same Government or Headthin, shall or after his election or collation and admission into the same Government or Headship, shall openly and publickly in the Church, Chappet, or other publick place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then reside to subscribe to the Nine and thirty Articles of Religion, agreed upon by the Archbishops and Bishops, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinion, and for establishing of consent touching true Religion, and unto the said Book; and declare his unsegned affent and and confent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the form aforesaid: And that all such Governors or Heads of the said Colleges and Halls, or any of them, as are or shall be in holy Orders, shall once at least in every ty quarter of the year, not having a lawful Impediment, openly and publickly read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chappel or other publick place of the same College, or into the same Government or Headship, shall oappointed to be read in the Church, Chappel or Hall, upon pain to lofe and be suspended of and Hall, upon pain to lose and be suspended of and from all the benefits and profits belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same College or Hall: And if any Governor or Head of any College or Hall, suspended for not sub-scribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service aforesaid, shall not at, or before the end of six months next after such suspending, subscribe to the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be supple said, but the such that the penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed Reformed Churches allowed, or to be allowed by the King's Majesty, His Heirs and Successors in this Kingdom.

Provided always, That it shall and may be law-

Provided always, That it shall and may be lawful to use the Morning and Evening prayer and all other prayers and services prescribed in and by the said Book, in the Chappels or other publick places of any Colleges, Halls or Universities within this Realm, and in the Convocations of the Clergy in Latin, any thing in this Act contained to the contrary notwithstanding.

And be it surther Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered or allowed to preach as a Lecturer, or to preach or read any Sermon or Lecture in any Church, Chappel or other place of publick Worship within this Realm of Ireland, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocess. or (in case the See be void) by the Guardian of the Spiritualities, under

refpective he Diocels this Kingwledement king of the s aforefaid. er instruct or the fire nent withlecond an months ime, and alfo pounds, and uch Parson cure a Cer-

bent, or ration or upon an the King ;
of taking
or against
that I will

land as it or on any The So. eavour an n Church

n unlawful edgement, d Masters, of Learn-Kingdom,

ader in a or Visitor or his or on or Acted the re-

ary of the

enjoyned

all and er refusing Prebend, ellowship,

onage, Vi-otion, Cu-

hall be uted of the

Deanry Ca-Parsonage, Parsonage, Promotion, all be void,

were natu-

uthority aother periny private 1-matter,be and Supre-red by the

erfon, vate House ter shall in-School-ma-

respective d upon de, and shall together ment afore

An Act for Uniformity of Publick Prayers.

under his feal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion above mentioned, with declaration of his unseigned affent to the same; and that every person and persons who now is, or hereafter, shall be licensed, affigned, appointed or received as a Lecturer to preach upon any day of g week in any Church, Chappel or place of publick Worship within this Realm of treland, the first time he preacheth: Realm of treland, the first time he preachest; before his Sermon shall openly publickly and solution lemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the faid Book appointed to be read for that time of the day, and then and there publick-ly and-openly declare his affent unto, and appro-bation of the faid Book; and to the use of all the Prayers Rites and Ceremonies, Forms and Orders therein contained and prescribed, ac-cording to the Form before appointed in this Act; and also shall upon the first Lecture day of every month afterwards, so long as he continues Lecturer or Preacher there, at the place appointed for his faid Lecture or Sermon, before his faid Le-cture or Sermon, openly publickly and folemnly read the Common Prayers and Service in and by the faid Book appointed to be read for that time of the day, at which the faid Lecture or Sermon of the day, at which the late Lecture of Sermon is to be preached, and after such reading thereof, shall openly and publickly before the C ngregation there assembled, declare his unseigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein conand ceremones, Forms and Orders therein con-tained and prefcribed, according to the Form aforefaid; and that all and every such person and persons who shall neglect or resuse to do the same, shall from thenceforth be disabled to fame, thall from thenceforth be difabled to preach the faid, or any other Lecture or Sermon, in the faid, or any other Church, Chappel or place of publick Worthip, until fuch time as he and they shall openly, publickly and solemnly read the Common Prayers and Service appointed by the faid Book, and conform in all points to things therein appointed and prescribed according to the purport, true intent, and meaning of this Ad. this Act

Provided always, That if the faid Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chappel, it shall be fufficient for the said Lecturer, openly at the time aforesaid, to declare his affect and consent to all things contained in the faid Book, accord-

ing to the form aforefaid.

And be it further Enacted by the Authority a forefild, That if any perion who is by this Act ditabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain fo difabled, preach any Sermon or Lecture, that then for every fich offence the person and perfons to every factionence the perion and per-fons to offending, shall suffer three months im-prisonment in the common Goal, without Bail or Manprife; and that any two Justices of the Peace of any County of this Kingdom, and the Mayor or other chief Magistrate of any City or Town corporate within the fame, upon certifi-cate from the Ordinary of the place made to him or them, of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Goal of the same County City or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforeigid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the faid Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon in the Church, Chappel, or place of publick workship, where the laid Sermon or Lecture

is to be preached before such Lecture or Sermonbe preached, and that the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheles, That this Act shall not extend to the Chappels in the University, College, or Colleges that are or shall be in this Realm, or any of them, when or at such times as any Sermon or Lecture is preached or read in the said Chappels, or any of them for, or as the publick University Sermon, or Lecture, but that the same Sermons and Lectures may be preached and read in such sort and manner as the same have been heretofore preached or read in the faine have been heretofore preached or read in the faine have been heretofore preached or read in the faid University or College, this Act, or any thing herein contained to the contrary thereof in any wife notwithstanding.

And be it further Enacted by the Authority a-

forefaid, That the Law and Statute of this Realm which hath been formerly made, and is now in force for the Uniformity of Prayer, and Admini-stration of the Sacraments within this Realm of Ireland, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Intuled, The Book of Common Prayer, and Administration of the Sacraments and other, Rites and Ceremonies of the Courch, according to the use of the Church of Ireland, together with the Psaiter or Psaims of David Pointed as they are to be sang or said in Churches, and the Form and Manner of making ordaining or confecuent the form and Manner of making, ordaining or confectu-ing of Bishops, Priests, and Deacons, herein before mentioned, to be joyned and annexed to this Act, and shall be applied, practiced and put in use for the punishing of all the offences contrary to the faid Law, with relation to the Book afore-faid, and no other.

Provided always, and be it further Enacted by the Authority aforefaid. That in all those Prayers, Litanies and Collects which do any way re-

ers, Litanies and Collects which do any way relate to the King, Queen. Royal Progeny, or the Lord Lieutenant, or other chief Governors of this Kingdom, the Names or Titles be altered and changed from time to time, and fitted to the then prefent occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true printed Copy of the said Book, Intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; together with the Platter, or Pfalms of David, Pointed as they are to be said in Churches, and the Form and Manner of said in Churches, and the Form and Manner of Sung or faid in Churches, and the Form and Manner of making, ordaining and confectating of Bishops, Priests and Deacons, shall at the cost and charge of the Parishoners of every Parish Church and Chappelry, Cathedral Church, College, Collegiate Church and Hall, be attained and gotten before the Nine and twentieth day of September, which shall be in the year of our Lord, One thousand fix hundred fixty and seven, upon pain of forseiture of Three pounds sterling by the month, for fo long time as they shall be then after unprovided thereof, by every Parish or Chappelry, Cathedral Church, College, Collegiate Church and Hall, making default therein, the said forfeiture to be levied by the Church-wardens, and imployed for the reparation of the Church, and relief of the poor,

Provided always, That whereas the Six and thirtieth Articles of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces; and the whole Clergy, in the Convocation holden at London in the year of our Lord, One thousand five hundred and fixty two, for the avoiding of Diversities of Opinions, and for establishing of consent touching true Religion, is in those words following,

(212.)

set f do co Orda Super Confe Book or Or fuch ! Order Auth after

Bi/b

a chan (no er ences more, the pa things and lo meight variou and als are in either that in ry fince weight in thei Yet fo, well in

shereof

and do by fuch

aifcove

essine

on the

and ins By w poles th Laws of come, d nued, is willing Ries i mongft abolishes vent it, had mad prople a eputati

fuch me most end order wi gainft th ous mul more the er fwell His Sacre and Juci

freely a

tunde, as Pians inc

That the Book of Confectation of Archbishops and That the Book of Confectation of Archbishops and Bishops, and Ordaining of Priess and Deacons, lately set forth in the time of King Edward the sixth, and confirmed at the same time by Authority of Parliament, an contain all things necessary to such Confectation and Ordaining, neither hath it any thing that of it self is supersticious and ungoally, and therefore whosover are Consecrated or Ordered, according to the Rites of that Book, since the second year of the aforenamed King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we Decree all such to be rightly Ordered, and lawfully Consecrated and Ordered. r then to t shall not fity, Colich times or read or, or as ture, but may be nanner as d or read Ordered. is Act, or

It be Enacted, and be it further Enacted by the Authority afore faid, That all Subscriptions hereafter to be had or made unto the faid Articles, by

any Deacon, Prieft, or Ecclefiastical person, or other person whatsoever, who by this Act. or any other Law now in sorce, is required to subscribe unto the said Articles, shall be construed, and be taken to extend, and shall be applied for and touching the said six and tritteth Article, unto the Book containing the Form and Mannet of Making, Ordaining and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such fort and manner as the same did hereto. in such fort and manner as the same did hereto-fore extend unto the Book set forth in the time of Edward the fixth, mentioned in the faid Six and thirtieth Article; Any thing in the faid Article, or in any Satute, Act or Canon heretofore had or made to the contrary thereof in any wife not withstanding.

HE PREFACE.

Thath been the Wildom of the Church of England, ouer fince the first compiling of her Publick Li-turgy, to keep the Mean between the two Extreams of too much Stiffness in refusing, and too much enfines in admitting any variations from it. For as on the one fide common Experience sheweth, that where a change hath been made of things advisedly established a change bath been made of things advisedly established (no evident necassity so requiring) sundary inconveniences have thereupon enjured; and those many times more, and greater than the evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable, that upon weighty and important confidentions, according to the weighty and important confiderations, according to the various exegency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time sceme either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory fince the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as

Tet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assauds made against it by such men as are given to change, and have always associated a greater regard to their own private sancies and interest, than to that duty they owe to the publick. By what undue means, and for what mischievous purposes the use of the Liturgy (though injoyned by the Liws of the Land and those Laws never yet repealed) come, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when upon His Majessies daypy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men who under the late usurped powers vent it, those men who under the late usurped powers had made it a great part of their business to render the people disaffelted thereunto, faw themse ves in point of people disaffected therefore concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their ntmost endeavours to binder the restitution thereof. In order whereauto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones was a than formerly had been made, to make the number of the common of the com ber swell. In sine, great importunities were used to His Sacred Majesty, that the said Book might he revised and such alterations therein and additions thereunto unde, as should be thought requisite for the ease of tender Consciences: Whereanto His Majesty out of His gives inclination to give satisfaction (o far as could

be reasonably expectedly to all His Subjects of what per-

swafion soever, did graciously condescend. function foever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or landable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all but utterly frivolous and vain. But such alterations as were tendred to us (by what person, under what were to a tendder what pretences, or to what purpose soever so tendder what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or extedient, we have willingly, and of our own accord assented
unto: Not enforced so to do by any strength of Argument, convincing us of the necessisty of making the said.
Alterations: For we are fully perswaded in our judgiments (and we here profess is to the World) that the
Book, as it should before established by Law, do to not contain in it any toing contrary to the World of God, or to
sound Dostrine, or which a godly man may not with a
god conscience use and submit unto, or which is not
fairly desensible against any that shall oppose the same;
if it shall be allowed such just and favourable construction
as in common equity ought to be allowed to all huon as in common equity ought to be allowed to all hu-mane Writings, especially such as are set forth by Au-thority, and even to the very best Translations of the holy Scripture it felf.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreafo-nable demands; but to do that which to our best underflandings we conceived might most tend to the preservation of peace and unity in the Courch; the procuring reverence, and exciting of piety and devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several va-riations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondchicity doncin the Kalendars and Rubricks: Or second-ly, for the more proper expressing of some words or phra-fes of ancient usage in terms more suitable to the lan-guage of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstru-ction: Or thirally, for a more perfect rendring of such portions of holy scripture, as are inserted into the Li-turgy; which in the Episles and Gospels especially, and in lunary other places are now ordered to be read acin Junary other places are now ordered to be read according to the last Translation: And that it was thought corving to the last Translation: And that it was thought convenient, that some Prayers and Thanksgavings, htted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as we of riper years a which, although not so necessary when the former Book

, in the and fixty of Op nitouching

hereof.

contrary

thority ais Realm.

is now in Admini-

Realm of

rength to

ministration emonies of of David

renes, and reonfectate in before d to this

ind put in contrary ook afore-

nacted by nose Pray

y way reernors

the Auof Common

nts, and o

coording to with the y are to be

Manner of

ps, Priests ge of the Chappel-Collegiate

en before thoufand

of forfeionth, for

unprovid-y, Cathe-urch and

forfeiture and im-

Six and Articles Bilhops of

e altered fitted to to the di-

ollowing That

concerning the Service of the Church.

Die compiled, yet by the growth of Anabaptism, through licenticularly of the late timescrept in amonglius, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others conterted to the Faith. If any man, who shall desire a more of ticular account of the several alterations in any part of the Liturgy, shall take the pains to compare the Present Book with the former; we doubt not but the reason of the change may casely appear.

And baving thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our successive therein, (so far as lay in ms) to the e compiled, yet by the growth of Anabaptism, through

consciences of all men; although we know it impossible (in such variety of apprehentions, humours and interests as are in the world) to please all; nor can expect than men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Tet we have good hove, that what is here presented, and bath been by the Convocation of both Provinces with great deligence examin-ed and approved, will be also well accepted, and approved by all fober, peaceable, and truly confcientions Sons of the Church of Ireland.

Concerning the Service of the Church.

Here was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof, f a man would fearch out by the ancient Fathers, he shall find that the same was not ordained, but of a good purpose, and for a great advancement of Godline's. For they fo ordered the matter, that all the whole Bible, (or the greatest part thereof) all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's Word) be stirred up to Godlines themselves, and be more able to exhort others by wholesome Doctrine, and to consute them that were Adversaries to the Truth; and surther, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more instanced knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and de-cent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this fort the book of Isaiah was begun in Advent, and the Book of Genesis in Septuaread through: After like fort were other Books of holy Scripture used. And moreover, whereas S. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the fame; The Service in this Church of Ireland these many years, hath been read in Latin to the people, which they understand not; so that they have hard with their ears only, and their heart, spirit and mind have not been addicate them. have not been edified thereby. And further-more, notwithstanding that the ancient Fathers have divided the Pfalms into feven Portions, whereof every one was called a Nodura: Now of late time, a few of them have been daily faid, and the reft utterly omitted. Moreover, the number, and hardness of the Rules called the Pie, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business, to find out what should be read, than to read it when it was found out.

Thele inconveniences therefore confidered, here is fet forth fuch an Order, whereby the fame shall be redieffed: And for a readiness in this matter, here is drawn out a Kalender for that purpole, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so fet forth, that all things shall be done in Order, without breaking one piece from ano-

ther. For this cause be cut off Anthems, Responds, Invitatories and such like things as did break the continual course of the reading of the Scripture:

Yet because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which as they are sew in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are lest out many things, whereof, some are untrue, some uncertain, some vain and superfittious; and nothing is ordained to be read, but the very pure thing is ordained to be read, but the very pure Word of God, the holy Scriptures or that which is agreeable to the fame, and that in such a lan-guage and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches with in this Realm; some following salisbury Use, some Hereford Use, and some the Use of Bangor, forme of York, fome of Lincoln; now from hence forth all the whole Realm shall have but one Uis.

And for smuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the fame; to appeare all fuch divertity (if any arife) and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Doi-cess, who by his discretion shall take order for the quieting and appealing of the same; so that the same order be not contrary to any thing contained in this Book.

And if the Bilhop of the Diocess be in doubt, then he may fend for the resolution thereof to the Archbilhop.

Hough it be appointed, That all things shall be read and sung in the Church in the Enghis Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men fay Morning and Evening Prayer, privately, they may fay the fame in any language that they themselves do understand.

And all Priests and Deacons are to say daily

the Morning and Evening Prayer, either privately or openly, not being let by fickness, or some other urgent cause.

And the Curate that ministreth in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindred, shall say the figure in the Parish Church or Chappel where he ministreth and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word. and to pray with him.

erstiti discree cnowle in the more a blenef the per worthy ther th devile them 1 Church as beca all thi teache And Cerem thing ; greffio Discip all thin v and Order no ma point (author

> Conic their old cu be fo things them, fatisfi God, farish of the and fo Son and n

latter lerab

And are fo

plain that t cale c And I Choule ly to faid, uled a in his excef and n confe

Ceremonies, why some be abolished, and some retained.

Church, and have had therein beginning by the infitiution of man, fome at the first were of gody intent and purpose devised and yet at length turn to vanity and superstition: Some entred into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitablenefs, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: O-ther there be, which although they have been devised by man. yet it is thought good to referve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omiting of a Ceremony, in it felf confidered, is but a small thing; yet the wilful and contemptuous trans-gression and breaking of a common Order and Discipline, is no small offence before God. Les all things be done among you, faith S. Paul, in a feem-ly and due order: The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or prefume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and

authorized thereunto.

impossible

d interests spett than Should be this kind

good hope,

y the Con. e examinnd appro-

tions Sons

ems, Re-

ng of the

t that of herefore

has they easie to

Order for

cripture

e of the profitable late was

e are left rue, fome ery pure

ich a lan-

in for the

earers. It

thortness

rder, and

een great hes with

f Bangor

om hence

t oneUie.

lainly fet

and pra-

diverfity

all doubts

itand, do

is Book; take any

order for fo that ling conin doubt, nereof to

ings shall the Eng-

gregation

neant, but

g Prayer, language

tay daily r private or some oery Parith

Il fay the where he be tolled he begin, d's Word, 9 00

gs as

And whereas in this our time, the minds of men are fo divers, that some think it a great matter of Confcience to depart from a piece of the least of their Ceremonies; they be so addicted to their old cultoms; and again on the other side, some be so new fangled, that they would innovate all things and fo despite the old that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man thould be offended, whom good reason might fatisfie, here be certain causes rendred, why tome of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excels and multitude of them hath so encreased in these latter days, that the burthen or them was into-lerable; whereof S. Augustine in his time com-plained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counsilled, that such yoke and burthen should be taken away, as time would serve quietshould be taken away, as time would serve quietby to do it. But what would S. Augustine have faid, if he had feen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them to dark, that they did more confound and darken, than declare and let

F fuch Ceremonies as be used in the forth Christ's Benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses's Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do ferve to a decent Order, and godly Difcipline, and fuch as be apt to fir up the dull mind of man to the remembrance of his duty to God, by some notable and special fignification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were fo far abused, partly by the supersticious blindness of the rude and unlearned, and partly by the unfatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning their derives which

But now as concerning those persons, which peradventure will be offended for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quit Discipline in the Church, they shall easily perceive just cause to reform their judgments. And it they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, furely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovation and new fangleness, which (as much as may be with true setting forthof Christ's Religion) is always to be eschemed. Furthermore, such thall have no independent. eschewed. Furthermore, such thall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burthen mens Consciences without any cause, so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be effeemed equal with God's Law: And moreover they be neither dark nor dumb Ceremonies; but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not and to what ale they do lerve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any tining but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diverily in divers

The The

The Order how the Pfalter is appionted to be read.

He Pfalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer.

But in February it shall be read only to the Twenty eight, or Twenty ninth day of the

month.

And whereas January, March, May, July, Angult, Otheber and December have one and thirty days apiece; It is ordered, That the same Plaims shall be read the last day of the said months, which were read the day before: So that the Plaiter may begin again the brit day of the next month ensuing.

month enfuing.

And whereas the CXIX Pfalm is divided into

XXII portions, and is overlong to be read a

Ada The

Sun

The

Sunda

Epi

The

Sept

Sexa Quit

11

I I

Suno

A

Tri:

11

one time; it is so ordered, that at one time shall not be read above four or five of the said portion.

And at the end of every Psalm, and of ever such part of the CXIX Psalm, shall be repeated this Hymn.

Glory be to the Father, and to the Son, and to the

As it was in the beginning, is now and ever sha

be: world without end. Amen.

Note, that the Pialter followeth the Division of the Hebrews, and the Translation of the great English Bible, fet forth and uted in the time of King Henry the Eighth, and Edward the Sixth.

The Order how the rest of the Holy Scriptures is appointed to be read.

He Old Testament is appointed for the first Lesson at Morning and Evening Prayer; so as the most part thereof will the read every Year once, as in the Kalendar is appointed.

The New Testament is appointed for the fecond Lesson at Morning and evening Prayer; and shall be read over orderly every year thrice, besides the Epitties and Gospels; except the Apocatypie, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Leffons shall be read every day, look for the day of the month in the Kalendar following, and there we shall find the Chapters that shall be read for the Leffons both

at Morning and Evening Prayer; Except only the moveable Feafls which are not in the Kalendar, and the immoveable, where there is a black left in the Column of Leffons; the proper Leffons for all which days are to be found in the Table of proper Leffons.

And note, That whenfoever proper Pfalms or Leffons are appointed; then the Pfalms and Leffons of ordinary course appointed in the Pfalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epiftle, and Gofpel appointed for the Sunday, shall ferve all the week after, where it is not in this Book otherwise ordered.

9 Proper

¶ Proper Lesions to be read	at Morning and Evening	Prayer
on the Sundays, and other	Holidays throughout the	Year.

read.

be read at time (hall id portions do f even

d ever shall

Division of the great ne time of Sixth.

is ap-

in the Kathere is a he proper and in the

Pfalms or s and Lefne Pfalter hall be o-

and Gofve all the ook other-

roper

¶ Leffor	ns proper for S	undays.	Sundays after Trinity.	Mattins.	& Even-Song,
Sundays of	9 Mattins.	4 Evenjons.	10	I King. 21	I King, 21
Advent.	Ifaiah r	Yaiah 2	11	II King. 5	II King. 9
2	5		11	19	23
3	25	24 26	14	Jer. 5	Jer. 12
4	30	32	15	Ezek. 2	Ezek. 13
Sundays			17	14	18
after				D 20	Dan. 24
The first,	37	38	19	Dan. 3 Joel 2	Mic. 6
ine min,	41	43	21	Hab. 2	Pro. I
			22	Prov. 2	3
sundays after			2.4	11	12
Epiphany.	1790 ME 1904 M		25	15	16
The first.	44	46	26	17	19
3	55	56	¶ Lesson.	s proper for 1	Holidays.
4	57	58 64 66	9 1	¶ Mattins. 1	4 Evenfong.
6	89	66	S. Andrew.	Prov. 20	Prov. 21.
Septungest.	Gen. 1.	Gen. 2	S. Th. Apost.	23	24
Sexagesima.	3	6	The second of	by This and	1 .735.2.11
Quinquage-	9. to V. 20.	12	Nativity of		(17
Lent.		1500 mil 1,00	I Leffon.		If.7. V.10.to V
1 Sunday	19. to V. 30.	22	Il Letion.	1 uk.2.10 V.15	
2	39	34	S. Stephen.		(9
4	41	45	I Leffon.	Prov. 18.	Ecclef. 4.
5	Exod. 3.	Exod. 5	II Leffon.	Act. 6. v. 8.	Acts 7. V. 30
I Leffon.	Exod. 9.	Expd. 10	St. John.	ana c.7.30 v.30	(to V. 55
II Leffon.	Mattn. 26.	Heb. c.to v. 11	I Leffon.	Eccles. 5. Apoc 1.	Apoc. 22.
Enfter-day.	Exod. 12.	Exod.14	Innocents-day.	Jer.31.10 v. 18	Wild. 1.
II Lesion.	Rom. 6.	Act. 2. V. 22			
Sundays after			Circumcision.	Gen. 17.	Deu. 10. v.1
Eafter.	Numb. 16.	Numb. 22	II Lefton.	Rom. 2.	Col. 2.
1	23, 24.	25	The state of the s		
3	Deut. 4.	Deut. 5	Eviphany.	lfai. 60.	Ifai. 49.
4	8	7	I Leffon.		Joh. 2. to V. 1
5		9			1 30
Sundays after	12	13	Conversion of		
Ascension-		1	I Leffon.	Wird. 5.	Wird. 6.
Weitfunday.		tible of the	II Lesson.	Act : 2-10V.22	Acts 26.
I Lefton,	De. 16.tov.18	Ifafiah 11	Parification of		
li Leffon.	Act. 10.V.34.	Act. 19:0V.21	the Virgin	Wild. 9	Wifd. 12.
Trinity Sun-		E0#-	Mary.		
I Leffon.	Gen. t.	Gen. 18	St. Matibias.	19	Ecclus. I.
II Leffon.	Matth. 3.	(John 5	100000000000000000000000000000000000000	.,	
Sundays after. Trinity.			Annunciation	Feelus	
1	Josh. 10.	Joh. 23	Wednesday be-	Ecclus. 2	3
2	Judg. 4. 1 Sam. 2.	Judg. 5 I Sam. 3	fore Easter.		
3	1 3411. 2.	13411.3	I Leion.	Hofea 13	Hofea 14
5	15	17	Il Lefton. Thursday before	John 11 v. 45	
6	2 Sam. 12.	II Sam. 19	Easter.		
4 5 6 7 8	1 Kin. 13.	I King. 17	I Leffon.	Daniel 9	Jer. 31
9	18	19	II Lesson.	John 13.	100

Good

Good Friday.		9 Evensong.	Tuefday in	Mattins.	¶ Evenjong:
I Leffon.	Ge.22.to V.10	Ifai. 43 I Pet. 2.	Whitfun-week.	I Sa. 19 v. 18	Deut so
Eafter Even.			I Leffon.	I Thef. 5 v. 12 (to v. 24	I John 4 to v.
I Leffon. II Leffon.	Zech. 9. Lu. 23. v. 50.	Exod. 13 Heb. 4.	St. Barnabas. I Leffon.	Ecclus, 10 Acts 14	Ecclus 12 Acts 15 to v
Monday in Easter Week. I Leffon.	Exod. 16	Exod. 17	II Lesion. St. Joh. Bapt. I Lesion.	Malach a	Malach. 4
II Leffon.	Matth. 28.	Acts 3	II Leffon.	Matth. 3	Matt. 14 to V.
Tuesday in Easter Week. I Lesson. II Lesson.	Exod. 20. Lu.24.fo v. 13	Exod. 32 I Cor. 15	I Leffon. II Leffon.	Ecclus 15 Acts 3	Ecclus 19 Acts 4
			St. James.	Ecclus 21	Ecclus 12
St. Mark.	Ecclus 4	Ecclus 5	St. Bartholo-	Ecclus 24	19 .
St. Philip and St. Jacob.			men.		
I Leffon.	John 1 v. 43	9	St. Mattoew.	35	18
Ascension day I Leifon.		II Kings 2	I Leffon.		Dan. to v. 5 Jude v. 6 to v.
Il Leffon.	Lu. 24. v. 44	Eph. 4. to v.	St. Luke.	Ecglus 51	Job r (15
Whitfun-	80.9 (a.g. a.g.) 194 (a.g. a.g.)		St. Simon and St. Jude.	John 24 15	42
I Lefton.	Ge.11.to V.10	Num.11.v.16	All Saints.	Wif. ; to v. 10	Wir com
H Leffon.		I Cor. 14. to	I Leffon.	Heb. 11 V. 32	Apoc. 19 to V.

	Mattins E	venfong'
¶ Christmas-day.		110
¶Ash-wednesday	3 38	102 130 143
¶ Good-Friday.	40 54	88
4 Enfter-day.	Pfal. 2	113
A Scenfion-day	8 15 21	47
¶ Whitfun-day.	48 68	104

M

JANUARY

J

The Kalendar, with the Table of Lessons.

marsat Page	T Mori		9 Ever		
2 b cifion. G		Aat. 1	Leffon 2 Gen. 2 R	1	3
9 3 C 4 d 9 5 e 8 6 f Epiph.	7	3 4	8	3 4	19
7 g 8 A Luci- 5 9 b an	9 13	5678	12 14 16	56 78	16
13 11 d 2 12 e 13 f Hilary	17 19 21 23	9 10	18 20 12	9	1
10 1 g Bishop 15 A 18 16 b	25 27 29	12 13 14	26 28 30	12 13 14	1
7 17 c 18 d Prica 15 19 e 4 20 f Fabia.	31 33 35 38	16	34 37 39	16 16 1Cor.1	1
21 g Agnes 12 22 A Vinc. 1 23 b	40 42 44	19 20 21	41 43 45	3 4 5 6	1
9 25 d Conv. of 26 e S. Paul	48	23	47	7	
17 27 f 16 28 g 29 A 13 30 b K.Char	Exod:	2 1 2 25 26 27	Ex. 1	9 10	

venjong:

. 30 n4 to v. (14

15 12 15 to v. (36

ch. 4 14 to 0. (13

s 19 4

29

38

10 v. 5 . 6 to v. (15

to 17 19 to V. (17

RY

ly to verfe 14.

FEBRUARY; hath xxviii Days.

				¶ Mor	ning	¶ Eve Pray	
ī	10		Faft	I Lesson Ex. 10	Lesson Mark 1	Lesson Ex. 11	ICo.13
11	3 6		Purifi.	12	2		14
			fV.M.		3	13	16
8	4 5	A	Aga-	14	4 5	17	2Co. 1
-	6		tha	18	2	19	200. 1
16		0		20	7	21	
5	8	d	100	12	8	23	4
		e	33.4	24	9	32	000
2	10	f	350	33	10	34	5
Z		g		Le. 18	11	Le. 19	7
7	12	A	111	20	12	26.	8
10	13	b		Nu. 11	13	Nu. 12	9
-0	14	C	Valen	13	14	14	10
18		d	tine.	1. 16	15	17	11
7	16		1	20	16	21	11
		f	6.7	22	Lu.di.		13
15			3100	1 24	1 di. 1	25	Gal.
4		A	war Cit	- 27	2	30	2
	20		29.3	31	3	32	3
12	100	C		35	4	36	4
	22	-	F. 0	Men. I	8	Deut.	1 5
9	23		Faft	1.63		4	Pak
1	4-7		S. Mat	100	1 8	1 es	Eph.
17	25	A	204:16	The Day		6	2
6	26	-	1 72 - CO	7	9	8	3

MARC	H hath	XXXI.	Days.	
1	4 Morn Praye	ing:	9 Ever	
MARC 3 1 d David 2 e Chad. 11 3 f 4 g 5 A 8 7 c Perpe- 16 8 d tua. 5 9 e 10 f 13 11 g 2 12 A Greg. 13 b 10 14 c 15 d 18 16 e 7 17 f 18 g 15 19 A 4 20 b 21 c Bene- 12 12 d dict.	Morn Praye (Laffon 2.2 Laffon 2.2 Laft 2.6 Laft	Leffon I	Ever Praye Leffon De. 16 18 20 22 27 27 27 33 Joth. 1 3 5 7 9 23 Judg. 3 5 7	z.efon Eph. 6 Phil. 1 2 3 4 Col. 1 2 3 4 1 Th. 6
12 22 d dict. 1 23 c 24 f Fast. 9 25 g An. 0	12 14 16 18	10	15	2Tims
17 27 b 6 28 c 19 d 14 30 e 3 3 1 f	Rutha I Sa. 1	16	Ruth I Sa.	

		APRI	L hat	h xxx		
		1		ning		ning er.
T	12	Rich.	Leson	2Leffon	Legon	2 Lafford
!	18	Amb.	-	Joh.19	8	Heb.3
11	2 A	Aillo.	7	21	10	Service.
19		1000	11	Acts 1	12	1
8	7	25	11	A 19	14	
16	5 d		15	100	16	3
5	1.0		257	2 4	18	9
	8'g	1	110	216	20	10
11	9 %		21	1 6	22	11
	40 b	1.5%	. 21		24	12
3	119	20	25	8	26	11
10	12 d	54	27	9	28	Jam.
-	110	24.50	29	10	30	\$300 PM
18	14 f	22 3	31	111	IISa. 1	3
7		1	IISa. 2		3	37.00
1	16 A		1 8	13	. 5	(218)
15	17 b	Ct 21	6	14	7	IPet.
4	18 C	1400	8	15	9	100
	19 d	Alph.	10	16	11	13.98
12	20 6	100	12	17	13	4
I	21 1	102 %	14	18	15	100
	22 8	6	16	19	1.7	areta
9	23 4			120	19	10000
	24 b	C 1/m	20	21	地震	TTO
17	125 C	S.Mar. Evan	22	22	1	Hoh.
	26 d	-200000000	A	8.23	IKin.	Ser. St.
	27 C	17.50	IKin.	2 (25	130 5	(SC. 65)
		100 384	A	26	3 TO 18	1000
1 3	29 g	ENGINEE IN	a lighter from	4	A COUNTY OF	1 MID (1988)

The Kalendar, with the Table of Lessons.

MAY hath xxxi Days.	JULY hath xxxi Days.				
¶ Morning ¶ Evening Prayer. Prayer.	Morning ¶ Evening Prayer.				
Leff.m L	Prograting Progration				
14 A	14ff 7 2 8 2Th 15 15 15 15 15 15 15 1				
17 Bede. 8 25 6 9 15 27 13 12 50 C IIRet. Efth. 1 28 Efth. 2 13 14	3 27 e 19 15 20 2, Phile Heb. 25 18 26 2 2 19 19 11 b 17 19 28 3				
JUNE hath xxx Days.	AUGUST hath xxxi Dave				
¶ Morning ¶ Evening Prayer Pr yer.	Praver. Praver.				
Q Morning Q Evening Prayer. Pr yer.	8 Ic Lam. Leg n 2 Leg Leg praver. 8 Ic Lam. Leg n 2 Leg Leg praver. 8 Ic Lam. Leg n 2 Leg Leg praver. 16 2 d 3! 2! 32 67 34 6 6 7 47 12 10				
Q Morning Q Evening Prayer Pryer.					

2,3 o. Jude Rom 1 SEPTEMBER

16

The Kalendar, with the Table of Lessons.

SEPIE	MBER hat	xxx Days.	NOVI	NOVEMBER bath xxx Day			
	Morning Prayer.	¶ Evening Prayer.	1 10/10/		rning yer.		ening
16 1 f Giles 5 2 g 3 jA 11 4 b 2 5 c 6 d 10 7 e Enur. 8 f Na. 0 18 9 g Mary. 7 10 A 11 b 15 12 c 4 13 d 14 e Hol.c 12 15 f 16 g 17 A Lamb 9 18 b 17 20 d 5 A Lamb 9 18 b 17 20 d 5 A Lamb 9 18 b 17 20 d 5 A Lamb 9 18 b 17 20 d 18 5 Mat- 22 f 18 25 b 18 26 c Cypr. 19 27 d 28 e 8 29 f S Mich 30 g Jerom	Joel 2 Am. 1 3 5 7 7 8 6 Jonast 9 6 Jonast 9 6 Mic. 9 11 4 10 11 14 13 Nah. 1 14 14 15 Hab. 2 16 Zeb. 1 17 2 Zeb. 1 17 2 3 10 Ze2,3 20 6 11 22 8 23 10 24 12 26 Mal. 2 27 4 28 Fob. 2 Mark	2 Joel 1 Ro. 3 Am. 2 4 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	2 I d A 13 2e Saint 2 3 5 4 8 10 5 A Pa. 10 5 A Pa. 10 5 A Pa. 10 5 A Pa. 11 4 C 15 10 6 11 14 C 15 A Pa. 10 10 10 10 10 10 10 1	Ec. 16 18 20 21 20 22 27 29 31 33 33 37 41 41 41 41 41 41 41 41 41 41 41 41 41	Lu. 18 19 20 21 2: 73 24 John 1 2 3 4 6 6 7 8 9 10 11 12 13 14 16 17 18 19 20 Acts 1	(a) 25 28 (b) 30 32 34 36 38 40 41 (c) 46 48 (d) 48 (e) 46 Hi. Su. 1 (a) 21 7 9	Col. 3 34 1 Th.: 2 Th.: 2 Th.: 2 Ti 2 Tit. 2 Sphile Heb.: 3 4

OC	TO	BI	R	hath	XXXI	Days-

15.

eaver.

Time

2, 3 1, 6 2Tinn 2 3, 7 it. 1 2, 3 Phile. Heb. 1

2 Leyon Heb. 4

							-		2 2	CEM	DEF
	4			¶ Mo	rning	¶ Eve Pra	ning yer.				¶ Me
16	2	c	Remi.	Fob. 7	Mar. 4	10 12	1Co 16 2Co. 1	13	3 A	35116s	ILeffo Ifa. 1. 16 18
10	6		Faith	Jude.1	78 9	Jud. 1	450	19	80		20, 2 23 25 27
18	8 9	0	Denn.	9	11 12 13	8 10	8	115	81	Conc. Mary	29 31 33
4	11	def	Edw.	13 Wif. 1	15 16 (39	14 Wif. 1	10	12	11 b	Lucy	37
1	16	A b	of oz	57	Lu.150	6	Gal. 1			OSapi	41 43 45
9 17 6	18	e	Ethe. S. Luke	11	4 56	10	4 50	111	18 b	entia Fast	49
14	21 22	g A		13 15 17 19	3	14 16 18 Eccl. 1	Eph. 1	3		SThom.	55
11	23 24 25 26	cd	Crifp.	Ecc. 2	10	1	4 5	11-1	24 A 25 b 26 C	Faft briftm	57
8	27 28	4 gg 4	Fast S.Sim.	8	11	9	Phil. 1		27 d	s. John Innoce.	.61
16	10	b	Faft	12	16	11	Col. I	1,	30 g	Silveft	63

ly to verie 13, and (6) Ecclus 30 only to verie 18, and (6) Ecclus 46 only to verie 20. DECEMBER hath xxxi Days.

-	_	_	C D III	-	nate x	-	-
				Pra	yer.		yer.
	,	6	1	Leffon	Acts 2	Leffor	12 Leffor
13	2	Z.	ATTE	16	1	17	8
2		À	30,5%	18	1 4	19	9
10		b	11 10/4	20, 21	5	22	10
	5	C		23	6	24	II .
18		d	Nich-	25	710V30	26	12
7	8	e	Bish.	27	7 30	28	13
		1	Conc.	29	8	30	James
15		g	Mary	. 31	9	32	1
4	10		0.71	33	10	34	3
	11		33070	-35-	11	38	4
12			Lucy	37	13	18	IPet.
*	14		V.&M	41	14	42	1,000
0	15	Ē		43	15	44	1
3	16	2	OSapi	45	16	46	25-23
17	17		entia	47		48	1 3
6	18	b		49	17	50	2Pet.s
6	19	C	. 20	13	19	52	1 1
14	20	d	Faft	43	20	54	3
3	21	e	SThom.	QUITE SA	21		[Johns
			Apostle		22	56	2
11	23	Š,	Faft .	57	23	60	1.5
	24	2	briftm	59	24	00	100
.8	2	0	C. Ceats	17-24 8 911	Contract of the last	45 E.C	0.33
-	27	d	S. Fohn	(SD:55)	District the second	4	1 3000
16	28	0	s. John Innoce:	A CONTRACTOR	25	100	with the
5	29	f		.01	16	62	2 John
-	30	8		63	25 26 27 28	64	1 John
13	32	A	Silveft	61	28	66	Hude

TABLES

TABLES & Rules for the Moveable & Immoveable Feafts TOGETHER With the Days of Fasting and Abstinence, through the whole Year. RULES to know when the Moveable Feasts, and Holidays begin. E After day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of March. And if the Full Moon happens upon a Sunday, Easter-day is the Sunday after. Advent-Sunday is always the nearest Sunday to the Feast of S. Andrew, whe ther before or after. Septuagesima Nine Eight (weeks before Sexagesima Sunday is-Quinquagesima. Seven (Easter. Six Quadragesima Five weeks Fourty days Cafter Rogation Sunday Acension day Easter. Seven weeks Whit funday Trinity Sunday Eight weeks A TABLE of all the Feafts that are to be observed in the Church of Ireland through the Year. A Ll Sundays in the year. The Nativity of S. John Baptist. The Circumcifion of our Lord S. Peter the Apostle. S. James the Apostle. JESUS CHRIST. S. Bartholomew the Apostle. The Epiphany. S. Matthew the Apostle.
S. Michael and all Angels The Conversion of S. Paul. S. Michael and all Angels. The Purification of the bleffed S. Luke the Evangelist. S. Simon and S. Jude the Apostles. Virgin. S. Matthias the Apostle. The Annunciation of the blef-All Saints. fed Virgin.
S. Mark the Evangelift. fed Virgin. S. Andrew the Apostle. S. Thomas the Apostle.
The Nativity of our Lord.
S. Stephen the Martyr. S. Philip and S. Jacob the A-S John the Evangelift. The Ascention of our Lord JE-SUS CHRIST. The Holy Innocents. S. Barnabas. Monday (Monday Tufeday in Whitfun-week. in Easter-week. \$ Tuefday S A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year. fore The Nativity of our Lord. CS. John Baptist . The Purification of the S. Peter. Evens igils bef e Evens or gils before S. James. Bleffed Virgin Mary. The Annunc. of the Bl. V. S. Bartholomew. Easter day. S. Matthew. Ascension day S. Simon and S. Jude. Pentecoft. S. Andrew. S. Matthias. LS. Thomas. All Saints. Note, That if any of these Feast days fall upon a Monday, then the Vigil or Fast day shall be kept upon the Saturday, and not upon the Sunday next before it. Days

IV. A

III.Th

IV. T

car of

17111

1712

1713 1714

1715

1716

1717

1718

1719

1720

1721

1722

1723

1724 1725

1726

1728

1729

1730

1731

1732

1734

1736

1737

1738

1739

1740

Note

Days of Fasting or Abstinence, He Fourty Days of Lent.

II. The Ember-days, at the Four Seasons, being the Wedgesday, Friday, and Saturday after

the Wedgesday, Friday, and Saturday after

the Feast of Penticost.

September 14.

December 13. the III. The three Rogation days, being the Monday, Tuesday, and Wednesday before Holy-Thurfday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day. gin. trer the Gertain Solemn Days, for which particular Services are appointed. h day of I. The Fifth day of November, being the Day of the Papifts Conspiracy.

II. The Thirtieth Day of January, being the Day of the Martyrdom of King Charles the First.

III. The Nine and Twentieth Day of May being the Day of the Return of King Charles the Second.

IV. The Twenty Third Day of October, being the Day of the Irish Rebellion. he Sunw, whe A TABLE of the Moveable Featts Calculated for Thirty Years. Golden Number he Dom.Letter. fcention The Epact. 3 Jan. 28 Feb. 14 Apr. 1 May 6 May 10 May 20 26 Dec. 17111 2 22 G 3 3 F E 5 Feb. 17 Mar. 5 Apr. 20 May 25 May 29 June 823 Nov. 30 4 14 D 3 Feb. 1 Feb. 18 Apr. 5 May 10 May 14 May 24 25 Nov. 29 of Ire-1712 1713 4 14 D 2 Jan. 24 Feb. 10 Mar. 28 May 2 May 6 May 16 26 Nov. 28 525 C 5 Feb. 13 Mar. 2 Apr. 17 May 22 May 26 June 523 Nov. 27 6 6 B 1715 7 17 AG 1716 3 Jan. 29 Feb. 15 Apr. 1 May 6 May 10 May 20 26 Dec. 8 28 F 5 Feb. 17 Mar. 6 Apr. 21 May 26 May 30 June 923 Dec. 1717 4 Feb. 9 Feb. 26 Apr. 13 May 18 May 22 June 1 24 Nov. 30 1718 9 9 E 1719 10 20 D 2 Jan. 25 Feb. 11 Mar. 29 May 3 May 7 May 17 26 Nov. 29 5 Feb. 14 Mar. 2 Apr. 17 May 22 May 26 June 5/23 Nov. 27 1720 11 1 C B tles. 1721 12 12 A 4 Feb. 5 Feb. 22 Apr. 9 May 14 May 18 May 28 25 Dec. 2 Jan. 21 Feb. 7 Mar. 25 Apr. 29 May 3 May 13 27 Dec. 1722 13 23 G 4 Feb. 1c Feb. 27 Apr. 14 May 19 May 23 June 224 Dec. F 1723 14 4 1724 15 15 E D 3 Feb. 2 Feb. 19 Apr. 5 May 10 May 14 May 2425 Nov. 29 2 Jan. 24 Feb. 10 Mar. 28 May 2 May 6 May 1626 Nov. 28 1725 16 26 C Feb. 6 Feb. 23 Apr. 10 May 15 May 19 May 29 24 Nov. 27 1726 17 7 B 1727 18 18 A 3 Jan. 25 Feb. 15 Apr. 2 May 7 May 11 May 21 26 Dec. 6 Feb. 18 Mar. 6 Apr. 21 May 26 May 30 June 923 Dec. 1728 19 29 G F 1729 1 11 E 3 Feb. 2 Feb. 19 Apr. 6 May 11 May 15 May 25 25 Nov. 30 2 Jan. 25 Feb. 11 Mar. 29 May 3 May 7 May 17 26 Nov. 29 2 22 D 1730 5 Feb. 14 Mar. 3 Apr. 18 May 23 May 27 June 623 Nov. 28 3 3 C 1731 4 14 B A 4 Feb. 6 Feb. 23 Apr. 9 May 14 May 18 May 28 25 Dec. 2 Jan. 21 Feb. 7 Mar. 25 Apr. 29 May 3 May 13 27 Dec. 4 Feb. 16 Feb. 27 Apr. 14 May 19 May 23 June 224 Dec. 732 5 25 G 733 6 6 734 oferved 3 Feb. 2 Feb. 19 Apr. 6 May 11 May 15 May 25 25 Nov. 30 735 7 17 8 28 D C 6 Feb. 22 Mar. 10 Apr. 25 May 30 June 3 June 13 22 Nov. 28 736 4 Feb. 6 Feb. 23 Apr. 10 May 15 May 19 May 29 24 Nov. 27 B 737 9 9 3 Jan. 25 Feb. 15 Apr. 2 May 7 May 11 May 21 26 Dec. 6 Feb. 18 Mar. 7 Apr. 22 May 27 May 31 June 10 23 Dec. 738 10 20 740 12/12/F E | 3 Feb. 3 Feb. 20 Apr. 6 May 11 May 15 May 25/25 Nov. 30 Note, That the Supputation of the Year of our Lord in the Church of Ireland beginneth the Five and twentieth Day of March. or Fast

To find Easter for Ever.										
Golden Number.	Á	B	C	D	E	F.	G			
I	April 9	010	11	12	6	7	8			
II	Mar. 20			29	30	31	April I			
III	April 1			19	20	14	15			
1V	April	9 3	4	5	6	7	8			
V	Mar. 2	6 27	28	29	23	24	25			
VI	April 1			12	13	14	15			
VII	April			5	6	Mar. 3 1	April 1			
VIII	April 2	3 24	25	19	20	21	22			
IX	April	910		12		14	. 8			
X	April	2 3	Mar.28	329	30		April 1			
XI	April 1	617	18	19			22			
XII	April	910	11	5	6	1	7 8			
XIII	Mar. 2			329	30	31	25			
XIV	April 1	6 17	18	19	13					
XV	April	2 3	1	5	1		8			
XVI	Mar. 2		28	322	23	The second second				
	April 1	610	11	12		1.	A STATE OF THE STA			
XVIII	April	2 3	- 4	1 5	Mar.30	3				
	April 2			19						

Hen ye have found the Sunday Letter in the uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month and what Day of the Month, Easter falleth that Year. But Note, That the name of the Month is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables,

by descent, but collateral.

The Order for Morning and Evening Prayer, Daily to be faid and used throughout the Year.

HE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

The

whi he fi Eze I a gre

ver

fins

inic

are

ker

O (fpi

not

tur

Go

and

ger

and

evi

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall read with a loud Voice some one, or more of these Sentences of the Scriptures, that follows And then he shall say that which is, written after the said Sentences.

Hen the wicked which is lawful and right, he shall fave his foul alive. Ezek. 18. 27.

I acknowledge my tranfgressions, and my fin is ever before me. Pfal. 51. 3.

Hide thy face from my fins, and blot out all mine iniquities. Pfal. 51.9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psa. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Foel 2. 13.

To the Lord our God man turneth a- belong mercies, and forway from his givenesses, though we wickedness that he hath have rebelled against him; committed, and doth that neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9. 9, 10.

> O Lord, correct me, but with Judgment; not in thine anger, left thou bring me to nothing. Fer. 10. 24.

> Repent ye; for the kingdom of heaven is at hand. St. Matth. 3. 2.

> I Will arife and go to my father, and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy Son. St. Luke 15.18,19.

> Enter not into judgment with thy fervant, O Lord;

B 2

tor

yer, ar.

8

15

15 ril I 22

8

22

25

15

25

15

22

ril 1

rmost

tillye what

r. But

nd, or

ables,

8

8

ril I

8 25

il I

ne ac-; explace. aft. chand

nall be he Aung Ed-

The

for in thy fight shall no man living be justified. Ps.

143. 2.

If we fay that we have no fin, we deceive our felves, and the truth is not in us. But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanfeus from all unrighteousness. 1 S. John 1.8,9. Early beloved bre-I thren, the Scripture moveth us in fundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confels them with an humble, lowly, penitent, and obe- We have offended against dient heart, to the end thy holy laws. We have that we may obtain for- left undone those things giveness of the same by his infinite goodness and mer-And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly so todo, when we affemble and meet together, to render thanks for the great benefits that we have received at his

worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the foul. Wherefore I pray and befeech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me.

A general Confession to be said of the whole Congregation, after the

Minister, all kneeling.

Lmighty and most merciful Father: We have erred and strayed from thy ways like loft sheep. We have followed too much the devices and defires of our own hearts. which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thouthem O God, which confess their faults. Restore thou them that are penitent; hands to fet forth his most According to thy promifes

les de in Ch And g ful Fa That live and fo Ame ¶ The tob Stan Jefus

> not t but turn and pow to hi and ple, abso of th eth: that feig Gol bese true Ho thir wh

> > fen

our

pur

the

his

ar his fee declared unto mankind Jesus Christ our Lord.

Ind to in Christ Jesu our Lord.

The People shall answer here, and the end of all other Prayers, Am And grant, Omost merciry, as ful Father, for his fake; That we may hereafter y and live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Lmighty God, the Father of our Lord Jefus Christ, who desireth not the death of a finner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their fins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this prefent, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through

The People shall answer here, and at the end of all other Prayers, Amen.

Then the Minister shall kneel, and Say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here and where soever else it is

used in Divine Service.

Ur Father, which art in heaven; Hallowed be thy Name. kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespals against us. lead us not into temptation; but deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Then likewise be shall say, O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Prieft. O God, make speed to fave us.

An w. O Lord, make haste to help us.

I Here all standing up the Priest shall Jay,

Glory be to the Father. and to the Son: and to the Holy Ghost;

Anjw. As it was in the begin

hare the

ny as acpure

oice, heaafter

Said of fter the

most

her; ayed loft wed and earts. ainst

have ings have

done wel one;

h in have able

hem nfess

thou

ent; omi-

1es

beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord. Answ. The Lords name be praised.

Then shall be said or sung this Pfalm following: Except on Easterday, upon which another Anthem is appointed: And on the Nine-teenth day of every Month it is not to be read here, but in the ordinary course of the Plalms.

Venite exultemus Domino.

Pfal. 95.

Come, let us fing unto the Lord: let us heartily rejoyce in the ftrength of our falvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Pfalms.

For the Lord is a great God: and a great King

above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the theep of his hand.

To day if you will hear I The his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneis;

When your Fathers tempted me: proved me,

and faw my works.

Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should not enter into my

reft.

Glory be to the Father. and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the Psalms in order as they are appointed. And at the end of every Plalm throughout the Year, and lilewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen. Then

ar be H da I No M fu

aj

an

tak

it i cep

for

fra be

1ed

fhi

ver alc

all Se

> Cr' G

fu

ot

Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as it is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) be that readeth so standing, and turning himself, as be may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the year.

Note, That before every Leffon the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worfhip thee: the Father everlafting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Maryrs: praise thee. The holy Church throughout all the world: doth acknowledge thee;

The Father; of an infi-

nite Majesty;

Thine honourable true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man; thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father

We believe that thou fhalt come; to be our Judge.

We therefore pray thee, help thy fervants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy faints: in glory everlasting.

O Lord, save thy people: and bless thine heritage. Govern

dughout the end Magniball be

g was I

enera-

a peo-

n their

ve not

are in

they

to my

ather,

nd to

egin-

ever

s in or-And at

ther,

d eith-

them up for ever.

Day by day: we mag-

nifie thee;

And we worship thy Name: ever world without end.

keep us this day without him, and magnifie him for fin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our for ever. trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

T Or this Canticle, Benedicite, omnia opera Domini.

All ye works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Heavens, bless ye the Lord: praise him, and manifie him for ever.

O ye Waters that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

Lord, bless ye the Lord:

Govern them: and lift praise him, and magnifie him for ever.

O ye sun and moon, praise bless ye the Lord: praise him him, and magnifie him for ever.

O ye stars of heaven, praise Vouchsafe, O Lord: to bless ye the Lord: praise him ever.

> O ye showers and dew, bless ye the Lord: praise him, and magnifie him

O ye winds of God, blefs ye the Lord: praise him, and magnific for ever.

O ye fire and heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and fummer, bless ye the Lord: praise him, and magnifie him for ever.

O ye dews and frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and fnow, blefs ye the Lord: praise him, and magnifie him for ever.

O ye nights and days, O all ye powers of the bless ye the Lord: praise him, and magnifie him for ever.

ness,

cloud

Lord him ever

O

hills prai him

> upo the ma

Lo ma ble

hi ev th

> bl hi fo

ai

p

nagnifie O ye light and dark-tle, bless ye the Lord : moon, praise him, and magnise him for ever.

O ye child

him for O ye lightnings and clouds, blefs ye the Lord : eaven, praise him, and magnifie praise him for ever.

nim for Olet the earth bless the Lord: yea, let it praise d dew, thim, and magnifie him for

praise ever.

e him

l,bless

him,

bless

him,

ever. fum-

ord: gnifie

rofts.

raile him

bless

him,

ever. oless

nim,

ver.

ays,

aile

for

Q

er.

O ye mountains and hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

Oye wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye feas and floods, bless ye the Lord: praise him, and magnifie him for

ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him for ever. him, and magnifie him for ever.

O all ye fowls of the the Holy Ghost. air, bless ye the Lord : him for ever.

O all ye beafts and cat- end. Amen.

ness, bless ye the Lord: praise him, and magnifie

O ye children of men. bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

Oye Priests of the Lord. bless ye the Lord: praise him, and magnifie him for ever.

O ye fervants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

Oye spirits and souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie

Glory be to the Father, and to the Son: and to

As it was in the beginpraise him, and magnifie ning is now, and ever shall be: world without

Then

Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gofpel on St. John Baptist's day.

Benedictus. St. Luke 1. 68.

B Lessed be the Lord
God of Israel: for he
hath visited and redeemed
his people;

And hath raised up a mighty salvation for us: in the house of his servant

David;

As he fpake by the mouth of his holy prophets: which have been fince the world began;

That we should be saved from our enemies: and from the hand of all that

To perform the mercy promised to our foresa-

thers: and to remember

his holy covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ferve him

without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt

be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

C

gate

and

prai

him

his

ous

ing

reti

gen

and

the

nir

fha

ene

97

ſŧ

0

U

or

w ly

gr

ti

d

tl

ir

e

10

F

To give knowledge of falvation unto his people: for the remission of their

fins.

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the

way of peace.

Glory be to the Father, and to the Son: and to

the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Orthis Psal. Jubilate Deo. Psal. 100.

O Be joyful in the Lord all ye lands: ferve the Lord with gladness, and come before his prefence with a fong.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

3

gates with thanksgiving, ty; From thence he shall and into his courts with come to judge the quick praise: be thankful unto and the dead. him, and speak good of his Name.

het of

u fhald

of the

ways;

ge of

ople:

their

ender

here-

from

us;

them

nd in

and

the

ther,

d to

gin-

ever

nout

eo.

ord

rve efs,

re-

ord

hat

we

eohis

ous, his mercy is everlast- munion of Saints; The ing: and his truth endu-forgiveness of fins; The reth from generation to refurrection of the Body generation.

Glory be to the Father, Amen. and to the Son: and to And after that, these Prayers folthe Holy Ghost;

As it was in the beginning, is now, and ever world without shall be: Amen.

Then shall be sung or said the Apofiles Creed by the Minister and the Lord, have mercy upon us. People standing. Except only such days as the Creed of St. Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jefus Christ his only Son our Lord, Who ed be thy Name. Thy kingwas conceived by the Ho- dom come. Thy will be gin Mary, Suffered under heaven. Give us this day. Pontius Pilate, Was cruci- our daily bread. And forfied, dead and buried, He give us our trespasses, As descended into Hell; The we forgive them that tresthird day he rose again pass against us. And lead from the dead, he ascend- us not into temptation; ed into Heaven, and fir-But deliver us from evil. teth on the right hand of Amen.

O go your way into his God the Father Almight

I believe in the Holy Ghost; The holy Catho-For the Lord is graci-lick Church; The Com-And the life everlasting.

> Minister first pronouncing with a loud voice.

The Lord be with you. Anf. And with thy Spirit. Minister.

Let us pray.

Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People shall say the Lord's Prayer, with a loud Voice.

Ur Father which are in heaven; Hallowly Ghost, Born of the Vir-done in earth, as it is in

Then the Priest standing up , shall say. ledge of whom standeth O Lord, shew thy mer-

cy upon us.

An w. And grant us thy falvation.

Priest. O Lord, save the enemies, that we surely King.

Answ. And mercifully hear us when we call upon

thee. Priest. Endue thy Ministers with righteoulness.

Answ. And make thy chosen people joyful.

Priest. O Lord, fave thy

people.

Anfav. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

An w. Because there is none other that fighteth for us but only thou, O God.

Priest. O God, make clean our hearts within us.

Andw. And take not thy

Holy Spirit from us.

Then Shall follow three Collects; The first of the Day, which shall be the Same that is appointed at the Communion; The second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

The second Collect for Peace.

God, who art the author of peace, and lover of concord, in know-

our eternal life, whose fervice is perfect freedom; Defend us thy humble fervants in all affaults of our mig

Lord Rul

fron

the

Mo

the

beh

Sov

GE

nist

thy

alw

and

due

hea

in

to

he

ve

an

ma

an C

9

1

ne

th

H

P

C

tł

th

4

trufting in thy defence, may not fear the power of any adversaries, through

the might of Jesus Christ our Lord. Amen. The third Collect for Grace.

Lord our heavenly Father, Almighty and everlafting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no fin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always

In Quires and places where they fing, here followeth the Anthem.

our Lord. Amen.

that is righteous in thy

fight, through Jesus Christ

Then thefe five Prayers following are to be read here, except when the Litiny is read; and then only the two last are to be read, as they are there placed.

A Prayer for the King's Majelty.

Father, high and Lord our heavenly of our furely efence. wer of hrough Christ

Grace. avenly nighty , who us to

sday; fame ower. ay we er run

nger; loings y thy

lways thy Christ

re they bem. ing are the Lihe two

(ing's

e there

enly and hty,

dandeth mighty, King of kings, with all happiness; and of fer-lord of lords, the only bring them to thine ever-edom; Ruler of princes, who don't lasting kingdom, through the dwellers upon earth; men. Most heartily we beseech I A Prayer for his Grace the thee with thy favour to behold our most gracious A Lmighty God, Sovereign Lord King / whose hands all GEORGE, and so reple-earthly power doth consist, nish him with the grace of we humbly beseech thee thy holy Spirit, that he may to bless * bis Exalway incline to thy will, cellency Charles * The Names and walk in thy way: En- Earl of Sunder- changed from due him plentuously with land, Lord Lieu- time to time, heavenly gifts, grant him tenant General, the then prein health and wealth long and General Go- fent occasion. to live, strengthen him that vernor of this

> Christ our Lord. Amen. Family.

ness, we humbly beseech Providence protect him. thee to bless His Royal Bless, we befeech thee, Highness, GEORGE, the whole Council, direct Prince of Wales, the Prin-their Consultations to the cess, their Issue; and all advancement of thy Glothe Royal Family: Endue ry, the good of them with thy holy Spirit, Church, the honour of enrich them with thy hea-His Sacred Majesty, and venly Grace; prosper them safety and welfare of this

ble fer- from thy throne behold all Jesus Christ our Lord. A-

Lord Lieutenant.

he may vanquish and o-kingdom; and grant that vercome all his enemies; the Sword which our Dread and finally after this life, he Sovereign Lord the King may attain everlasting joy hath committed into bis and felicity, through Jesus hand, be may wield in thy faith and fear, and use ac-A Prayer for the Royal cording to thy bleffed Will and Word; Let thy Grace Lmighty God, the enlighten bim, thy Good-I fountain of all good- ness confirm him, and thy

King-

Here endeth the Order of Morning Prayer throughout the Year.

Kingdom. Grant this, O at this time with one ac-merciful Father, for Jesus cord, to make our common Saviour and redeemer. A- and dost promise men.

all Congregations com- them; granting us in this mitted to their charge, the world knowledge of thy healthful Spirit of thy truth, and in the world to grace; and that they may come life everlasting. Atruly please thee, pour up- men. on them the continual dew of thy bleffing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chryfoltom.

I hast given us grace Amen.

sictly and welfare

Christ his sake, our only supplications unto thee, when two or three are ga-A Prayer for the Clergy and People. thered together in thy A Lmighty and ever- Name, thou wilt grant lasting God, who their requests; Fulfil now, alone workest great mar- O Lord, the desires and wels; Send down upon our petitions of thy servants, as Bishops and Curates, and may be most expedient for

At the

voice J And th

omm

vhich

e sha

zek.

Lack

rreffic

er be

Hie

ins, a

niqu

are a

ken a OG spise. Re not turn God

> and ger, and evil.

Th

2 Cor. 13. 14.

He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, Lmighty God, who be with us all evermore.

The

The ORDER for

ENING PRAYER,

Daily throughout the Year.

At the beginning of Evening Prayer, the Minister shall read with a loud woice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

ed man turneth vickeness that he hath ommitted, and doth that which is lawful and right, e shall fave his soul alive. zek. 18. 27.

acmon

hee, that

gathy

rant now,

and ts, as

t for

this

thy

d to

Lord

the

fel-

oft.

ore.

ear.

The

Iacknowledgemy tranfressions, and my sin is eer before me. Pfal. 51.2.

Hide thy face from my ins, and blot out all mine niquities. Pfal. 51.9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, flow to anevil. Foel. 2. 13.

Hen the wick- belong mercies and forgivenesses, though we away from his have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fat before us. Dan. 9. 9, 10.

> O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing. Fer. 10. 24.

Repent ye; kingdom of heaven is at hand. St. Matth. 3. 2.

I will arise and go to my Father, and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy Son. S. Luke 15.18, 19.

Enter not into judgger, and of great kindness, ment with thy servant, O and repenteth him of the Lord; for in thy fight shall no man living be To the Lord our God justified. Pfal, 143. 2.

no fin, we deceive our well for the body as the ive felves, and the truth is foul. Wherefore I pray and and for not in us. But if we confess our sins, he his faithful, and just to forgive us our fins, and to cleanse us from all unrighteoufness. 1 St. Fohn 1.8, 9.

Early beloved bre-thren, the Scripture I thren, the Scripture moveth us in fundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear is most holy word, and to ask those things which are re-

If we fay that we have quifite and necessary as That befeech you, as many as y o pany me with a pure heart The and humble voice, unto fland the throne of the heaven-Iy grace, saying after me.

A general Confession to be said of essisting the whole Congregation, after the not the Minister, all kneeling.

Lmighty and moffout r merciful Father turn We have erred and strayed and I from thy ways like lost powe sheep. We have followed to his too much the devices and and p defires of our own hearts. Ple, We have offended against bsfold thy holy laws. We have of the left undone those things that which we ought to have that the done; And we have done leign those things which we Gospought not to have done; befee And there is no health in true us. But thou, O Lord, have Holy mercy upon us, miserable thing offenders. Spare thou them which O God, which confess ent, their faults. Restore thou pur li them that are penitent; pure According to thy promi- he la ses declared unto mankind his et in Christ Jesu our Lord. And grant, O most mer- Then ciful Father, for his fake;

us C

say also

win

That

ary as That we may hereafter as the ive a godly, righteous, ay and and sober life, To the glo-any as y of thy holy Name.

to be pronounced by the Priest alone, standing; the People still kneeling.

eaven A Lmighty God, the 1 Father of our Lord er me. e said of esus Christ, who desireth after the not the death of a sinner, moff out rather that he may ather turn from his wickedness trayed and live; and hath given le lost power and commandment lowed to his Ministers, to declare es and and pronounce to his peonearts. ple, being penitent, the gainst bifolution and remission have of their fins: He pardon-things oth and absolveth all them have that truly repent, and un-done leignedly believe his holy

done definedly believe his holy holy Gospel. Wherefore let us befeech him to grant us the rue repentance, and his have Holy Spirit, that those hings may please him, which we do at this preent, and that the rest of thou our life hereaster may be there.

tent; pure and holy, so that at romi- he last we may come to nkind his eternal joy, through Je-Lord. us Christour Lord. Amen.

mer- Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with wim.

fake;

That

Ur Father, which art in heaven; Hallowed be thy Name. kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. lead us not into temptation; but deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Then likewise be shall say, O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to fave us.

Answ. O Lord, make hafte to help us.

T Here all standing up the Priest shall

Glory be to the Father, and to the Son: and to the Holy Ghost;

An w. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord. Answ. The Lords name be praised.

Then

Magnificat. S. Luke 1. 46. /Y foul doth magni-I fie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-

maiden.

For behold, from henceforth: all generations shall call me bleffed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generati-

He hath shewed strength fcattered the proud in the imagination their hearts.

He hath put down the mighty from their feat: mercy and truth toward meo and hath exalted the humble and meek.

gry with good things : and our God. the rich he hath fent emp- Shew your felves joyfuthy w ty away.

mercy hath holpen his fer- give thanks.

vant Israel: as he promis- Pr ed to our forefathers, Athe h braham and his feed for with ever.

Glory be to the Father. W and to the Son: and to haw the holy Ghost; **Telve**

As it was in the begin Lord ning, is now, and ever Le shall be : world without and end. Amen.

T Or elfe this Pfalm ; except it behat on the Nineteenth day of the Month when it is read in the ordinar course of the Psalms.

Cantate Domino. Psal. 98 oyfu Sing unto the Lord Lord new fong: for he udge hath done marvellou Wi things.

right he p With his own hand and with his holy Gle arm: hath he gotten him and t felf the victory.

The Lord declared hi As with his arm: he hath falvation: his righteoulning, ness hath he openly shew shall ed in the fight of the hearnd. then.

He hath remembred his the house of Israel: and Nunc all the ends of the world (He hath filled the hun- have feen the salvation of

He remembring his lands: fing, rejoyce an cen: Prail

givin

the re

Le hands

he ju

the he

Then as it

Nun

n pe

Evening Prayer.

Praise the Lord upon omif s, A he harp: fing to the harp pared: before the face of ed for with a Psalm of thanks-all people. giving.

With trumpets also and ather. nd to hawms: O shew your be the glory of thy peo-Telves joyful before the

begin-Lord the King.

ever Let the sea make a noise ithoutand all that therein is: the round world, and they he Month

Let the floods clap their ordinar hands, and let the hills be al. 98 joyful together before the Lord Lord: for he cometh to

for he udge the earth.

wellou With righteousness shall he judge the world: and righthe people with equity. s holy Glory be to the Father,

n himand to the Son: and to

the holy Ghost.

red hi As it was in the beginhteoulning, is now, and ever y shew shall be: world without he hearnd. Amen.

Then a Lesson of the New Testament, as it is appointed: And after that Nunc dimittis (or the Song of Si-meon) in English, as followeth. red his toward

el: and Nunc dimittis. S. Luke 2.29. world Ord, now lettest thou ation of thy fervant depart

n peace: according to s joyfuthy word.

all ye For mine eyes have you and een; thy falvation,

Prail

Which thou haft pre-

To be a light to lighten the Gentiles: and to

ple Ifrael.

Glory be to the Father! and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever fhall be: world without end. Amen.

T Or else this Psalm; except it be on the Twelfth day of the Month.

Deus misereatur. Psalm. 67.

Od be merciful un-I to us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee O God: yea, let all the people praise the.

O let the nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth Ghost; The holy Cathol bring forth her increase: lick Church; The Comand God, even our own munion of Saints; The God shall give us his bles- forgiveness of sins; The fing.

God shall bless us : and all the ends of the world

shall fear him.

Glory be to the Father. and to the Son, and to the holy Ghost.

As it was in the beginning is now, and ever shall be: world without end.

Amen. Then shall be said or sung the Apostles Creed by the Minister and the People Standing.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell; The third day he rose again from the dead, he ascended into Heaven, and fitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy falvation.

refurrection of the Body, And the life everlasting. Amen.

Kin

hea

the

fter

cho

pec

inh

tim

noi

for

Go

cle

Ho

1 7

7

10 al

w

di

01

97

COI

WO

un

pe

cai

And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you. Ans. And with thy Spirit. Minister.

Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People shall say the Lord's Prayer with

Ur Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trefpass against us. And lead us not into temptation But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say. O Lord, fhew thy mercy upon us.

An w. And grant us thy

Pries

Catho Com-; The

; The Body, afting.

ayers folling, the

h you. Spirit.

oon us. ipon us. pon us.

and Peoayer with ich art

allowkingvill be it is in is day nd for-

es, As it treld lead ation; n evil.

Shall Say. y mer-

us thy

Prieft.

Priest. O Lord, fave the hearts may be fet to obey King.

hear us when we call upon ing defended from the thee.

Prieft. Endue thy Ministers with righteoufness.

Answ. And make thy chosen people joyful.

Priest. O Lord, fave thy people.

Answ. And bless thine

inheritance. time, O Lord.

none other that fighteth night, for the love of thy for us, but only thou, O only Son, our Saviour Je-God.

clean our hearts within us.

Anfw. And take not thy Holy Spirit from us.

Then Shall follow three Collects; The first of the day; The fecond daily said at Evening Prayer without atteration.

ing Prayer.

unto thy

thy commandments, and Answ. And mercifully also that by thee we befear of our enemies, may pass our time in rest and quietness, through the mos rits of Jesus Christ our Saviour. Amen.

The third Collect for aid 4+ gainst all Perils.

Ighten our darkness, we befeech thee, O Priest. Give peace in our Lord, and by thy great mercy defend us from all Answ. Because there is perils and dangers of this lus Christ. Amen.

Priest. O God, make In Quires and places where they fing, here followeth the Anthem.

A Prayer for the King's

Lord our heavenly Father, high and for peace; The shird for aid against mighty, King of kings, all perils, as hereafter followeth; mighty, King of kings, which two last collects shall be Lord of lords, the only Ruler of Princes, who doft The second Collect at Even- from thy throne behold all the dwellers upon earth; God, from whom all Most heartily we befeech holy defires, all good thee with thy favour to counsels, and all just behold our most gracious works do proceed; Give Sovereign Lord King fervants that GEORGE, and fo replepeace which the world nish him with the grace of cannot give, that both our thy holy Spirit, that he may

may alway incline to thy we humbly beleech thee will, and walk in thy way : to bless * bisEx-Endue him plentuoufly cellency Charles The Names him that he may vanquish and General Go- fent occasion. and overcome all his ene- vernor of this mies; and finally after this kingdom; and grant that Tord. Amen.

Family.

Lmighty God, the fountain of all goodness, we humbly befeech thee to bless His Royal Highnels, GEORGE, Prince of Wales, the Princess, their Issue; and all the Royal Family : Endue them with thy holy Spirit, enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlafting kingdom, through Jesus Christ our Lord. A.

A Prayer for his Excellency the Lord Lieutenant.

A Lmighty God, in earthly power doth confift, A lasting God, who whose hands all

with heavenly gifts, grant Earl of Sunder- or Titles to be him in health and wealth land, Lord Lieu- time to time, long to live, strengthen tenant General, and fitted to the then pre-

life he may attain ever-the Sword which our Dread on t lafting joy and felicity, Sovereign Lord the King dew chrough Jesus Christ our hath committed into bu this, hand, be may wield in thy mour A Prayer for the Royal faith and fear, and use ac- Med cording to thy bleffed Will Amen and Word; Let thy Grace enlighten bim, thy Goodness confirm bim, and thy Providence protect him. Bless, we beseech thee, the whole Council, direct their Consultations to the advancement of thy Gio- Here e ry; the good of thy Church, the honour of his Sacred Majesty, and fafety and welfare of this Kingdom. Grant this, O merciful Father, for Jesus Christ his fake our only Saviour and redeemer. Amen.

> A Prayer for the Clergy and People.

alone

alone vels; Bisho all (mitte healt

grace

ruly

at thi cord,

91

T Upon Afc S.M be si by t

it is r the (

W very

The Creed of St. Athanasius.

alone workest great mar- and dost promise vels; Send down upon our Bishops, and Curates, and thered together in all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may ruly please thee pour upor them the continual them; granting us in this dew of thy bleffing. Grant bis this, O Lord, for the ho-truth, and in the world to thy nour of our Advocate and come e ac- Mediator, Jesus Christ.

A Prayer of St. Chrysoftom.

Lmighty God who haft given us grace at this time with one acthee, cord, to make our common be with us all evermore. supplications unto thee,

when two or three are ganame, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy servants, as may be most expedient for world knowledge of thy life everlasting.

2 Cor. 13. 14. He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, Amen.

Gio- Here endeth the Order of Evening Prayer throughout the Year.

Amen.

Upon these Feasts Christmas-day, the Epiphany, S. Matthias, Easter-day Ascension-day, Whit-sunday S. John Baptist, S. James, S. Bartholomew S. Matthew, S. Simon and S. Jude, S. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of S. Athanasius, by the Minister and People, standing.

Quicunque vult. be faved: be- laftingly. fore all things

it is necessary that he hold Faith is this: the Catholick Faith.

Which Faith, except every one do keep whole ty;

and undefiled: without Hosoever will doubt he shall perish ever-

> And the Catholick That we worship one God in Trinity, and Trinity in Uni-

Neithen

thee

Names s to be from time, ted to n prealion.

that King

Will Amen. irace oodthy

bim. irect the

thy r of

and this s, O

efus only A-

and

verwho lone

The Creed of St. Athanasius.

Neither confounding the persons: nor dividing the lubitance.

For there is one person of the Father another of the Son: and another of

the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the glory equal, the Majesty co-eternal.

Such as the Father is, fuch is the Son: and luch

is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehenfible: and the holy Ghoft incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one e-

ternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy

Ghost Almighty.

And yet they are not An three Almighties: but one is af Almighty.

So the Father is God, then the Son is God: and the Bu Holy Ghost is God.

And yet they are not ther three Gods: but one God. So

So likewise the Father is as is Lord, the Son Lord: and Trin the Holy Ghost Lord; in U

And yet not three Lords: ped.

but one Lord.

For like as we are combe for pelled by the Christian velof the rity: to acknowledge e- For very person by himself to cess. be God and Lord;

So are we forbidden by lieve the Catholick Religion: tion to fay, There be three Chr Gods, or three Lords.

The Father is made of that none: neither created nor fess begotten.

The Son is of the Father alone: not made, nor crea-

ted, but begotten.

The Holy Ghost is of fore the Father, and of the Son ofth neither made, nor created, nor begotten, but proceeding.

So there is one Father, foul not three Fathers; one Son, not three Sons: one HolyGhost, not three Sons: one HolyGhost, not three Sons: one HolyGhost, not three HolyGh

ly Ghofts. And none

ons

H

vatio

F Chr

G the

Goo

thei P fect

> fubi F

ds.

And

it one is afore, or after other: touching is Manhood. none is greater, or less God, then another;

d the But the whole three perons are co-eternal toge-

e not ther : and co-equal.

God. So that in all things as but by taking of the Man-Father is aforesaid: the Unity in hood into God; d: and Trinity, and the Trinity One altogether; not by rd; in Unity is to be worship-consusion of substance: Lords: ped.

He therefore that will com- be faved: must thus think

an ve- of the Trinity.

dge e- Furthermore, it is ne- Christ. felf to ceffary to everlasting falvation: that he also be- salvation: descended inden by lieve rightly the incarna- to hell, rose again the igion: tion of our Lord Jesus third day from the dead.
three Christ.

He ascended into hea

Father God and Man;

or crea- God of the substance of dead. the Father, begotten beis of fore the worlds: and Man men shall rise again with

oceed- Perfect God, and per- works. feet Man: of a reasonable

e not And in this Trinity none inferiour to the Father, as

Who although he he God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh:

but by unity of person.

For as the reasonable foul and flesh is one man: fo God and Man is one

Who fuffered for our

He ascended into hea-For the right Faith is, ven, he sitteth on the ade of that we believe and con- right hand of the Father, ed nor fess: that our Lord Jesus God Almighty: from Christ the Son of God, is whence he shall come to judge the quick and the

At whose coming all ne Son of the substance of his Mo-their bodies: and shall reated, ther, born in the world; give account for their own give account for their own

And they that have done Father, foul, and humane flesh good, shall go into life everlasting: and they that have done evil into evertee Hotouching is Godhead; and lasting fire.

This

The Litany.

Faith: which except a man believe faithfully, he ning, is now, and ever cannot be laved.

Glory be to the Fa- end. Amen. and to the Son:

This is the Catholick and to the Holy Ghoff As it was in the begin-

shall be: world without

Here followeth the Litany or General Supplication, to be Sung or Said after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us mierable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable finners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable finners.

O God the Holy Ghoft, proreeding from the Father and the Son: have mercy upon us milerable sinners.

O holy, bleffed, and glorious Trinity, three per- glory, and hypotrifie; fons, and one God: have from envy, hatredand mamercy upon us miserable lice, and all uncharitable inners.

O boly, bleffed, and glorious Trinity, three persons, and one God: have mercy upon u miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our fins: spare us, good Lord, spare thy people whom thou haft redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mifchief, from fin, from the crafts and affaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us. From all blindness of heart; from pride, vainnels.

F othe allt the

tem ftile batt fror

F vy (lior ctri

froi and and

hol hol cifi faft

> blo and cio

thy and COI

dat

i des LEG Ghoft begind ever vithou

g or Said

d glori. ns, and upon u

Lord, the ofathers, vengeare us.

y peoaft reoft pree not ver.

l mifm the of the h, and nnati-

us. ess of vaincrifie; d mas

table

Good

Good Lord, deliver us. other deadly fin; and from thee to hear us, O Lord all the deceits of the world, God, and that it may

Good Lord, deliver us.

tempest; from plague, pe- We beseech thee to hear us, Stilence, and famine; from good Lord. battle, and murder, and That it may please thee from fudden death,

Good Lord, deliver us.

vy conspiracy, and rebel-holiness of life, thy fer-Arine, herefie, and schism; gracious King and Goverfrom hardness of heart, nour; and contempt of thy word and commandment,

Good Lord, deliver us.

Good Lord, deliver us. glory;

By thine agony and bloody fweat; by thy crofs good Lord. coming of the Holy Ghoft, mies;

. In all time of our tribu-good Lord. lation; in all time of our That it may please thee wealth; in the hour of to bless and preserve His death, and in the day of Royal Highness, GEORGE Judgment,

Good Lord, deliver us.

From fornication, and all We finners do befeech the flesh and the devil, please thee to rule and govern thy holy Church uni-From lightning, and verfal in the right way;

to keep and strengthen in the true worshipping of From all fedition, pri-thee, in righteoufness and lion; from all false do- vant GEORGE, our most

We befeech thee to hear us,

good Lord.

That it may please thee By the mystery of thy to rule his heart in thy holy incarnation; by thy faith, fear, and love, and holy nativity and circum-that he may evermore cision; by thy baptism, have affiance in thee, and fasting, and temptation, ever seek thy honour and

We befeech thee to hear us,

and passion; by thy pre- That it may please thee cious death and burial; by to be his defender and thy glorious refurrection keeper, giving him the and ascension; and by the victory over all his ene-

- Good Lord, deliver us. We befeech thee to hear us,

Prince of Wales, the Prin- We befeech thee to hear us, cefs, their Iffue; and all good Lord.

good Lord. to illuminate all Bishops, commandments; Priests, and Deacons, with We befeech thee to hear us. true knowledge and under- good Lord. standing of thy word, and That it may please thee

accordingly;

good Lord.

That it may please thee We beseech thee to hear us, to endue the Lords of the good Lord. and understanding.

We befeech thee to hear us, red and are deceived;

good Lord.

That it may please thee good Lord;

good Lord.

to bless and keep all thy We befeech thee to hear us, people;

good Lord.

ty, peace and concord;

the Royal Family. That it may please thee We befeech thee to hear us, to give us an heart to love and dread thee, and dili-That it may please thee gently to live after thy

that both by their preach- to give to all thy people ing and living, they may increase of grace, to hear fet it forth, and shew it meekly thy Word, and to receive it with pure affecti-We befecch thee to bear us, on, and to bring forth the fruits of the Spirit;

Council, and all the No- That it may please thee bility, with grace, wisdom, to bring into the way of truth, all fuch as have er-

We beseech thee to hear us.

to bless and keep the Ma- That it may please thee gistrates, giving them to strengthen such as do grace to execute justice stand, and to comfort and and to maintain truth; help the weak-hearted, We befeech thee to bear us, and to raise up them that fall, and finally to beat That it may please thee down fatan under our feet;

good Lord.

We beseech thee to bear us, That it may please thee to fuccour, help, and com-That it may please thee fore all that are in danger, to give to all nations, uni-necessity, and tribulation;

We 2000 Tha

pref land en 1

I fick hildre ty u

nd ca W , goo

Tha defe hefat

idov efola We

s, go Th o hav

nen ; W

s, go Tho fo berse

rs,an

s, g Th ogiv

use th earth we m

r us,

thee love dili-

thy

r Ms, thee

ople hear d to

ectithe

r us,

thee y of er-

215,

thee do and ted,

that beat eet;

1 245 thee om-

ger, on ; We good Lord.

That it may please thee preserve all that travel land or by water, all woen labouring of child, I fick persons and young hildren, and to shew thy ty upon all prisoners us, good Lord. nd captives;

We be seech thee to bear seeh thee to hear us.

, good Lord.

That it may please thee thee to hear us. defend and provide for idows, and all that are esolate and oppressed;

We befeech thee to hear s, good Lord.

That it may please thee o have mercy upon all nen;

We befeech thee to hear

s, good Lord.

That it may please thee o forgive our enemies, persecutors, and slanderrs, and to turn their hearts;

We befeech thee to hear

s, good Lord.

That it may please thee o give and preferve to our ale the kindly fruits of the earth, so as in due time we may enjoy them;

We befeech thee to hear

us, good Lord.

That it may pleafethee

We befeech thee to hear to give ustrue repentance. to forgive us all our fins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to hear

Son of God: we be-

Son of God: we beleech

O Lamb of God: that he father less children and takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ hear us.

O Christ, bear us.

Lord, have mercy upon us.

Lord, have mercy upon us. Christ have mercy upon us

Christ, have mercy upon us. Lord, have mercy upon us.

Lord, have mercy upon us

Then shall the Priest, and the People with him, say the Lord's Prayer.

Ur Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive them that trefpass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our fins.

Answ. Neither reward them. us after our inquities.

Let us pray. God merciful Father, that despisest not the fighing of a contrite heart, nor the defire of fuch as be forrowful; mercifully affift our prayers that we make before thee in all our troubles and adversities, whenfoever they oppress us; and graciously hear us, that those evils which the craft and fub- rows of our hearts. tilty of the devil or man worketh against us be brought to nought, and by the providence of thy hear our prayers. goodness they may be disperfed, that we thy fer- cy upon us. vants being hurt by no persecutions, may ever-vouchsafe to hear us, O more give thanks unto Christ. thee in thy holy Church, through Jesus Christ our graciously bear us, O Lord, Lord.

O Lord, arise, belp us, an deliver us for thy Nam Take.

Prie

ercy

Anf

ust i

he g

ess (

our

ur (

Lord

God, we have hear with our ears, and ou fathers have declared un to us the noble works the thou didst in their daymerci and in the old time beforeur in

O Lord, arise, belp us, an irn fi Glory be to the Father ave and to the Son: and to the hat i

Holy Ghost;

nay Answ. As it was in the inde beginning, is now, and e y, a ver shall be: world with hee? out end. Amen.

From our enemies de fend us, O Christ.

Graciously look upon our lavo afflictions.

Pitifully behold the for AP

Mercifully forgive the sins of thy people.

Favourably with mercy Prayer

O Son of David have mer! P

Both now and ever

Graciously hear us, O Christ, Christ.

Prick

Chr

dom

lp us, an y Nam

e hear

and ou red un rks tha

ies de

the for

the sins

we mer

ever us, O

Christ, Lord.

Prich

Priest. O Lord, let thy ercy be shewed upon us. Anfw. As we do put our ust in thee.

Let us pray. E humbly befeech thee, O Father, ir daymercifully to look upon beforeur infirmities; and for he glory of thy Name, e Honous hat we most righteously Father ave deserved; and grant d to the hat in all our troubles we nay put our whole trust in the indconfidence in thy merand ey, and evermore ferve d with hee in holiness and pure-

ess of living, to thy hoour and glory, through ur only Mediator and pon our Advocate, Jesus Christ our

Lord. Amen.

Lmighty God who haft given us grace

at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy fervants. as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 12. 14.

He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, A Prayer of S. Chrysoftom. be with us all evermore.

mercy Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

hem that feek thy king- earth to our comfort, and dom and the righteouf-

ness thereof, all things necessary to their bodily fustenance; Sendus, we be-God heavenly feechthee, in this our ne-Father, who by ceffity, fuch moderate rain thy Son Jesus and showers, that we may Christ hast promised to all receive the fruits of the

who for the fin of plenty, for the love of Je pent man didst once drown all fus Christ our Lord; to we ! the world, except eight whom with thee and the ron persons, and afterward of holy Ghost be all honou nies thy great mercy didst pro- and glory, now and for affw mise never to destroy it so ever. Amen. again; We humbly befeech thee, that although we for our iniquities have worthily deferved a plague of rain and waters, yet upon our true repentance thou wilt fend us such weather, as that we may receive the fruits of the earth in due feason, and learn both seed on the seed of the feason, and learn both sins punished with like

the earth is fruitful, beafts Lord. Amen. dearth (which we do now

fus Christ our Lord. Amen. iniquity) may through the ong goodness be mercifully inned into cheapness and ul to the honour, through Jefus Christ our Lord. Amen. iniquity) may through the ong goodness be mercifully inned into cheapness and ul to

conf

hat

brin

Or this. feason, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord.

Amen.

In the time of Dearth and Famine.

God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful beafts.

In spunished with like adversity, may likewish find a seasonable relief:

Increase the fruits of the searth by thy heavenly bearth own ness we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needly, and our own comfort, stilled the earth is fruitful beafts.

I ord. Amen.

increase, and fishes do In the time of War and Tumults. the multiply; Behold, we be-feech thee, the afflictions of thy people, and grant vernor of all things, whole fick that the scarcity and power no creature is able like or our o resist, to whom it be-cept of an atonement, and aghth ongeth justly to punish didst command the de-cifully inners, and to be merci-sessant ul to them that truly re-from punishing; so it may of Je pent; Save and deliver us, now please thee to with-rd; to we humbly beseech thee, draw from us this plague and the rom the hands of our ene- and grievous sickness, honour nies; abate their pride, through Jesus Christ our and so sswage their malice, and Lord. Amen. confound their devices, In the Ember weeks, to be said evehat we, being armed with Father thy defence, may be pre-ime of served evermore from all et didf perils, to glorifie thee, who

Plague or Sickness.

ry day, for those that are to be ad-mitted into hely Orders.

Lmighty God, our heavenly Father. ria turn art the only giver of all who hast purchased to thy dearth victory, through the meaning apnels rits of thy only Son Jesus by the precious blood of us, that Christ our Lord. Amen. The time of any common look upon the same, and Almighty God, who in thy wrath didft fervants the Bishops and Pastors of thy flock, that the ness for their obstinate rebounti-bellion against Moses and use the Aaron, and also in the time of king David didst are need flay with the plague of performing thy mercy didst save on, give thy grace and print the plague of performance of the performance of th at this time fo guide and bring thy mercy didft fave on, give thy grace and d, King us miserable sinners, who both by their life and doand Go now are visited with great ctrine they may fer forth s, whose sickness and mortality; that thy glory, and fer forward is able like as thou didst then ac-the falvation of all men, chrough

th like

through Jesus Christ our ment of thy glory, the Lord. Amen.

Or this.

gifts, who of thy divine things may be fo ordered providence hast appoint- and settled by their ened divers orders in thy deavours, upon the best Church; Give thy grace, and furest foundations. we humbly befeech thee, that peace and happiness, to all those who are to be truth and justice, religion called to any office and ad- and piety, may be eftaministration in the same; blished among us for all and fo replenish them with generations. the truth of thy doctrine, all other necessaries for and endue them with in-them, for us, and thy nocency of life, that they whole Church, we hummay faithfully serve be-bly beg in the Name and fore thee, to the glory of Mediation of Jesus Christ thy great Name, and the our most blessed Lord and lay I benefit of thy holy Church, Saviour. Amen. through Jesus Christ our & A Collest or Prayer for all condi-Lord. Amen.

A Prayer for the High Court of Parliament, to be read during their

Seffion.

good of thy Church, the fafety, honour, and wel-A Lmighty God, the fare of our Sovereign, and giver of all good his Kingdoms; that all These and

tions of Men, to be used at such times when the Litany is not appointed to be said.

Oft gracious God, O God the Creator and Preserver of all We humbly befeech mankind, we humbly bethee, as for this kingdom feech thee for all forts and in general, fo especially conditions of men, that for the High Court of Par-thou wouldst be pleased liament, under our most to make thy ways known religious and gracious unto them; thy faving King at this time affem-health unto all nations. bled: That thou wouldst More especially we pray vorth be pleased to direct and for the good estate of the nee prosper all their Consul-tations to the advance-it may be so guided and soodi governed lefs to

vern irit, s at hrist

the ld t rit,i d in e. Fi

thy tho Hicke

This t d when ire the of the egation

ort as ordir

Thank spivings.

verned by thy good necessities, giving them ld the faith in unity of Christ his fake. Amen. d in righteousness of after any of the former. e. Finally we commend thy fatherly goodness

, the

h, the

d wel-

n, and

at all

rdered

r en-

best

tions,

oiness.

ligion

esta-

or all

e and

s for

d thy

hum-

ne and

Christ

rd and

all condiat such s not ap-

or and of all

y bets and

• that

leased

nown

faving

ations.

This to be d when any ire the Prayof the Conegation.

ort and relieve them ac- cate. ording to their feveral

irit, that all who pro- patience under their fufs and call themselves ferings, and a happy iffue hristians, may be led in- out of all their afflictions. the way of truth, and And this we beg for Jesus

rit, in the bond of peace 9 A Prayer that may be faid

God whose nature and property is ever those who are any ways to have mercy and to for-Hicked, or distressed in give; Receive our hummind, body ble petitions; and though or estate, [*e- we be tied and bound with specially those the chain of our fins, yet for whom our let the pitifulness of thy prayers are de- great mercy loofe us, for fired that it the honour of Jesus Christ ay please thee to com- our Mediator and Advo-

THANKSGIVINGS.

A General Thanksgiving.

Lmighty God, Fa- fire now to offer ther of all mer- up their praises cies, we thine un and thankfgiof the nee most humble and late mercies vi

* Particularly to those who de-This to be faid when any that have beer Prayed for, de fire to return praile. and late mercies vouchfafed unto that learty thanks for all thy them.] We blefs thee for d and soodness and loving kind- our creation, preservati-

Thank sgivings.

of this life, but above all to the great comfort of for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we befeech thee give us that due fense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our felves to thy fervice, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

For Rain.

God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to fend us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry,

thy unworthy fervants and to the glory of the holy Name, through the mercies in Jesus Christ ou Lord. Amen.

For fair Weather. Lord God, who has justly humbled us by thy late plague of immo derate rain and waters and in thy mercy haft re lieved and comforted ou fouls by this seasonable were and bleffed change weather; We praise and glorifie thy holy Name for ivere this thy mercy, and will al ways declare thy loving till to kindness from generation to generation, through Je Ill the fus Christ our Lord. Amer hat th

Most merciful Fa hroug ther, who of thy gra Lord cious goodness hast hear For I the devout prayers of th Church, and turned ou dearth and scarcity int cheapness and plenty; W give thee humble thank for this thy special bour ty, befeeching thee continue thy loving kind ness unto us, that our lan may yield us her fruits increase; to thy glory at

For Plenty.

ur c us C For

of de ants ur er raise or or hofe lange now ness t o the

and

merci

who a be of and ft of a v people

ly Nar fed the ditious Thanksgivings.

ur comfort, through Je- been lately raised up afrom our Enemies.

rt of u

vants

of the

gh thi

rift ou

ho haf

d us by

hee

ber.

hast re hose great and apparent ted out langers wherewith we langers wherewith we were compassed. We acted out langers wherewith we were compassed. We acted out langers wherewith we were compassed. We acted out langers wherewith we wards us, through Jesus Christ our Lord. Amen. Christ our Lord. Amen.

It was a prey unwill all to continue such that thou art our Saviour that thou art our Saviour and mighty deliverer.

ned ou ty int heavenly ory at

us Christ our Lord. Amen. mongst us; most humbly For Peace and Deliverance befeeching thee to grant to all of us grace, that we Almighty God, who may henceforth obedientart a strong tower ly walk in thy holy comf defence unto thy fer- mandments, and leading ants against the face of a quiet and peaceable life our enemies; We yield thee in all godliness and hoimmo raise and thanksgiving nesty, may continually ofwaters or our deliverance from fer unto thee our sacrifice

and mighty deliverer, late heavy and dreadful ul Fathrough Jesus Christ our visitation, and now in the thy gratord Amen.
It heard For Restoring publick Peace bring mercy, hast redeemed our souls from the jaws Eternal God, our of death; We offer unto Father, thy fatherly goodness our thank be of one mind in a house, dies, which thou hast de-I boun and stillest the out rage livered to be a living saof a violent and unruly crifice unto thee, always by Name that it hath plea-truits and thirdly critice unto thee, always praising and magnifying thy mercies in the midst the to appeare the seled thee to appeale the fe- of thy Church, through Jeditious tumults which have fus Christ our Lord. Amen.

The first Sunday in Advent.

Or this. TE humbly acknowledge before thee, O most merciful Father, which are threatned in thy worthy humiliation, to af- Christ our Lord. Amen.

fwage the contagious fick f the ness wherewith we larely mand have been fore afflicted, comp and to restore the voice of ng, that all the punishments joy and health into our ove t dwellings; we offer unto felf. law, might justly have fal-thy divine Majesty the o hi len upon us by reason of sacrifice of praise and sore our manifold tranfgref- thanksgiving, lauding and of the fions and hardness of heart. magnifying thy glorious ing t Yet seeing it hath pleased Name for such thy preser- is hig thee of thy tender mercy, vation and providence o- of fleupon our weak and un-ver us, through Jesus vatio

The Collects, Epiftles, and Gospels To be used throughout the Year.

Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to vifit us in great humility;) that in the last day, immortal, through him

who liveth and reigneth in ri with thee and the Holy ness, Ghost, now and ever. Amen, and

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle Rom. 13.8.

WE no man any fil th thing, but to love The one another: for he that loveth another hath fulfilled the law. For this, Thou wer ty;) that in the last day, shalt not commit adultery, unto when he shall come again Thou shalt not kill, Thou then in his glorious Majesty to shalt not steal, Thou shalt ples judge both the quick and not bear salse witness, Go dead, we may rife to the life Thou shalt not covet; and again

we b

and I mou hone

hand

of th

firife put ' Chri vifio

The first Sunday in Advant.

us fick, f there be any other com- way ye shall find an ass ti-Hicked, comprehended in this fay- loose them and bring them oice of ng, namely Thou shalt unto me. And if any to our ove thy neighbour as thy man fay ought unto you, r unto felf. Love worketh no ill ye shall say, the Lord ty the o his neighbour, there- hath need of them; and e and fore love is the fulfilling straightway he will send ng and of the law. And that know- them. All this was done, loriousing the time, that now it that it might be fulfilled prefer- is high time to awake out which was spoken by the nce o- of sleep: for now is our sal- Prophet, saying, tell ye Jesus vation nearer then when the daughter of Sion, Beof the works of darkness, the fole of an ass. And the iday that strife and envying. But great multitude ted every any fil the lusts thereof. o love The Gospel. S. Matth. 21. 1.

ie that When they drew nigh unto Jerusalem, and Thou were come to Bethphage, u shalt ples, saying unto them, tness, Go into the village over

we believed. The night is hold, thy King cometh unfar spent, the day is at to thee, meek, and sitting hand; let us therefore cast upon an ass, and a colt the and let us put on the ar-disciples went, and did as mour of light. Let us walk Jesus commanded them, honestly as in the day, not and brought the ass, and igneth in rioting and drunken- the colt, and put on them Holy ness, not in chambering their clothes, and they fet .Amen. and wantonness, not in him thereon. And a very s in Ad- put ye on the Lord Jesus their garments in the way, Christ, and make not pro- others cut down branches 3.8. Vision for the flesh, to ful- from the trees, and strawed them in the way. And the multitudes that went before, and that followed. cried, faying, Hofanna to the fon of David: bleffed Thou then sent Jesus two disci- name of the Lord, Hosanna in the highest. And when he was come into t; and against you, and straight- Jerusalem, all the city was moved.

men.

pels

before.

re.

The second Sunday in Advent.

this? And the multitude patience and comfort of ope fi faid, This is Jesus the pro- the Scriptures might have nd pe phet of Nazareth of Gali- hope. Now the God of pa-hat y iee. And Jesus went into tience and consolation, ope, the temple of God; and grant you to be like mind- f the cast out all them that sold ed one towards another, the Go and bought in the temple, according to Christ Jesus: and overthrew the tables that ye may with one mind, of the money-changers, and one mouth glorifie in the and the feats of them that God, even the Father of our tars; fold doves, and faid unto them, It is written, My fore receive ye one anoperple them.

The Epiftle. Rom. 15. 4.

time, were written for our

moved, faying, Who is learning; that we through uft. them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The fecond Sunday in Advent.

The Collect.

D Lessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we should be called the house of prayer, but ye have us to the glory of God. Failing Now I say, that Jesus for learning the circumcision, for the on the truth of God, to confirm the promises made unto the Fathers: And that the see the second sunday in sunday and inwardly digest them, and inwardly digest them, that by patience and comfort of thy holy Word, we should be receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye one anoperple waves there, as Christ also receive ye and should be receive ye as Christ also receive ye as Christ also receive ye as Christ also receive ye as the year of the glory of God. The provide waves and should be receive ye as the provide waves the subject of the promises made unto the Fathers: And that the see the promises made unto the promises made unto the Fathers: And that the see the promises made unto the promise fort of thy holy Word, we Gentiles, with his people. then may embrace and ever And again, praise the the shold fast the blessed hope Lord, all ye Gentiles, and trees of everlasting life which laud him, all ye people. show thou hast given us in our And again Esaias saith, know Saviour Jesus Christ. Amen. There shall be a root of that Jesse, and he that shall rise at h Hatsoever things to reign over the Gentiles, who were written afore- in him shall the Gentiles com trust, the

The third Sunday in Advent.

Jesus: A N D there shall be mind, figns in the sun, and loriste n the moon, and in the of our tars; and upon the earth there-listress of nations, with anoperplexity, the sea and the
receiwaves roring; mens hearts
God. failing them for fear, and
Jesus for looking after those
for the on the earth: for the powonsirm ers of heaven shall be shaunto ken. And then shall they
at the see the Son of man comorisie ing in a cloud with powas it er and great glory. And as it er and great glory. And cause When these things begin to come to pass, then look and up, and lift up your heads; And for your redemption drawce ye eth nigh. And he spake to ople. them a parable, Behold the the fig-tree, and all the ople. shoot forth, ye see and know of your own selves nisters of Christ, and stew-that summer is now nigh ards of the mysteries of that fummer is now nigh ards of the mysteries of God. Moreover, it is re-tiles, when ye see these things quired in stewards, that a man be found faithful. But trust, the kingdom of God is

ore of ope fill you with all joy unto you. This generation of paratic on the paratic on the paratic on the power and earth shall pass away, but my words shall not pass away, but my words shall not pass away.

The first A N D there shall be

The third Sunday in Advent. The Collect.

Dat thy first coming didft fend thy meffenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy fecond coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. 4. 1. Et a man fo account of us, as of the mi-

The fourth Sunday in Advent.

with me it is a very small shall not be offended is ur Lothing that I should be me. And as they depart nee a judged of you, or of mans judgment: yea, I judge to the multitudes concern without not mine own felf. For I ing John, What went ye The know nothing by my felf, out into the wilderness to be yet am I not hereby justified? A reed shaken with the wind as hereby the wind a line of the wilderness to be a line of the me, is the Lord. There- ye out for to see? A man mode fore judge nothing before clothed in fost raiment hoall the time, until the Lord Behold, they that wear hand. come, who both will bring foft clothing are in kings hing to light the hidden things houses. But what went by pro-of darkness, and will make ye out for to see? A pro-with

heard in the prison thy way before thee. the works of Christ, he fent two of his disciples, and faid unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew which ye do hear and fee: The blind receive their bleffed is he whosoever

manifest the counsels of the hearts, and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

Ow when John had heard in the prison the manifest the counsels of phet? yea, I say unto you, your and more then a prophet know For this is he of whom it peaced is written, Behold, I send seth shall prepare mind sheard in the prison the ways before the single state.

The fourth Sunday in Advent. 1

The Collect.

Lord, raise up (we sent pray thee) thy pow- from er, and come among us, Who and with great might fuc- con John again those things cour us; that whereas through our fins and wick- Chr edness we are fore let and him fight, and the lame walk, hindred in running the Elia the lepers are cleanfed, race that is fet before us, not and the deaf hear, the thy bountiful grace and dead are raised up, and mercy, may speedily help The the poor have the Gospel and deliver us, through preached to them. And the satisfaction of thy Son our

lus. The but And Wh

ma'

the

mess to Ejoyce in the Lord a with alway; and again I at went ay, Rejoyce. Let your A man noderation be known un-ment? to all men. The Lord is at wear hand. Be careful for nokings thing: but in every thing
went by prayer and supplicatiA pro- with thanksgiving, let
to you, your requests be made
ophet, known unto God. And the
hom it peace of God which pasI send seth all understanding,
the thy shall keep your hearts and
repare minds through Christ Jesus.

The Gospel. S. John 1. 19.

(we fent Priests and Levites tizing. pow- from Jerusalem to ask him, g us, Who art thou? And he t suc- confessed, and denied not; ereas but confessed, I am not the wick- Christ. And they asked et and him, What then? Art thou the Elias? And he saith, I am ly begotten Son to take not. Art thou that prophet? our nature upon him, and And he answered, No. as at this time to be born help Then said they unto him, of a pure Virgin; Grant ough! Who are thou? that we that we being regenerate, Son may give an answer to and made thy children by our them that fent us. What

ded is ur Lord; to whom with fayest thou of thy self? He said, I am the voice of fay unde honour and gloryworld one crying in the wilder-ness, Make straight the went year the Epistle. Phil. 4. 4. way of the Lord, as said the prophet Esaias: And they which were fent. were of the Pharifees. And they asked him, and faid unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom you know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloofe. These things were done His is the record of in Bethabara beyond Jor-John When the Jews dan, where John was bap-

> The Nativity of our Lord, or the Birth-day of GHR IST, commonly called Christmas-day.

The Collect.

Lmighty God, who halt given us thy onadoption

dvent.

e.

lus.

Christmas-day.

adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen. The Epistle. Heb. 1. 1.

Od, who at fundry T times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our fins, fat down on the right hand of the Majesty on high: Being made fo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels faid not fail. he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Word was with God, and Father, and he shall be to

me a Son? And again when he bringeth in the first-begotten into world, he faith, And le all the angels of God wor. ship him. And of the angels he faith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he faith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the fame, and thy years shall

The Goffel. S. John I. I. IN the beginning was the Word, and the the

he W ame ing vere with hing made the li men. in da ness o Ther God, John a wi of th throu

witn was light com was wor and not. OWI

lieve

light

ved ny ther bec

eve onl

bor the

of t Go Saint Stephen.

hing made, that was truth. made. In him was life, and he life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The fame came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God. even to them that believe on his name: which were God. And the Word was

again

in the

and le

d wor-

he an-

naketh

nd his

of fire.

faith,

, is for

oter et

fcep-

Thou

fness,

there-

God

with

above

Thou

ning

ion of

avens

thine

erish,

ld as

as a

fold

Il be

t the

fhall

I.

Was

the

and

the

and

the

he Word was God. The made flesh, and dwelt aame was in the begin- mong us, (and we beheld ing with God. All things his glory, the glory as of vere made by him, and the only begotten of the without him was not any Father) full of grace and

> St. Stephens Day. The Collect.

Rant, O Lord, that I in all our fufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, Obleffed Jesus, who standest at the right hand of God to fuccour all those that fuffer for thee, our only Mediator and Advocate. Amen.

Then shall follow the Collect of the Nativity, which shall be faid continually unto New years Eve.

For the Epistle. Acts 7.55. Tephen being full of the holy Ghost, lookborn, not of blood, nor of ed up stedsastly into heathe will of the flesh, nor ven, and saw the glory of of the will of man, but of God, and Jesus standing on

Saint John the Evangelist.

on the right hand of God, rachias, whom ye flew and faid, Behold, I fee the between the temple and heavens opened, and the the altar. Verily I say unthe right hand of God. Then they cried out with their ears, and ran upon him with one accord, and cast him out of the city, and froned him; and the witnesses laid down their clothes at a young mans feet, whole name was Saul. And they stoned Stephen calling upon God, and faying, Lord Jesus receive my ipirit. And he kneeled down and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

The Gofpel. S. Matth. 23.34. PEhold, I fend unto you prophets, and wife men, and scribes; and some of them ye shall kill of Zacharias, son of Ba- our Lord, Amen.

be Epi Son of man standing on to you, all these things shall come upon this generation. O Jerusalem, a loud voice, and stopped Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children rogether, even as ife, va hen gathereth her chickye would not. Behold, we had your house is left unto you defolate. For I say unto you, Ye shall not see me henceforth, till ye shall fay, Bleffed is he that cometh in the name of the name of the Lord.

S. John the Evangelists Day.

The Collect. Erciful Lord, we befeech thee to cast thy bright beams of and crucifie; and some of light upon thy Church, them shall ye scourge in that it being enlightened your synagogues, and per- by the doctrine of thy bleffecute them from city to fed Apostle and Evangelist city; that upon you may Saint John, may fo walk come all the righteous in the light of thy truth, blood shed upon the earth, that it may at lengthat tain from the blood of righte- to the light of everlaiting ous Abel, unto the blood life, through Jesus Christ

TH re hav ave f vhich nifelte hewi Fathe we ha decla ve al thip our f

> Fath Tefus thing that This which him that

him If w low wal and

if w he : fell

the ius Saint John the Evangelist.

flew be Epiftle. I S. John I. I. feth us from all fin. If we Hat which was from fay that we have no fin, thebeginning which we don't have have no fin, things ave feen with our eyes, which we have looked upand fto-andled of the word of ife; (For the life was ma-often often ed thy ven as thick-Eather, and was with the n, and our hands have Father, and was manifest-ed unto us) That which we have seen and heard, declare we unto you, that we also may have fellow-shall our fellowship is with the our fellowship is with the Father, and with his Son lefus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not thetruth: But if we walk in the light, as

the truth is not in us. If we confess our fins, he is faithful and just to forgive us our fins, and to cleanfe us from all unrighteoufness. If we say that we have not finned, we make him a liar, and his word is not in us.

The Gofpel. S. John 21. 19. Esus said unto Peter, Follow me. Then Peter turning about, feeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and faid, Lord which is he that betrayeth thee? Peter feeing him, faith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. went this faying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, If I will that he tarry he is in the light, we have till I come, what is that fellowship one with ano- to thee? This is the difther and the blood of Je- ciple which testifieth of fus Christ his Son cleanthefe

e and

nis gelalem,

comf the

Day.

we e to ns of irch, ened

blefgelift walk

ruth, tain fting

hrift The these things, and wrote of many waters, and as th these things, and we know that his testimony is true. And there are also many other things which Jesus harps: and they fung asi did, the which if they should be written every the throne, and before the one, I suppose that even four beasts, and the elders the world it felf could not and no man could learn contain the books that should be written.

The Innocents Day.

The Collect.

babes and fucklings haft they which follow the from ordained strength, and Lamb whithersoever he madest infants to glori- goeth : these were refie thee by their death; deemed from among men, wifein us, and fo ftrengthen us
by thy grace, that by the
innocency of our lives and found as wifeinnocency of our lives and the control of the lives are wifeinnocency of our lives and the control our lives are wifeinnocency of our lives and the control of the lives are wifeinnocency of our lives and the lives are wifeinnocency of our lives and the lives are wifeinnocency of our lives are wifeinnoc innocency of our lives, and found no guile; for they phet constancy of our faith e- are without fault before ven unto death, we may the throne of God. glorifie thy holy Name, The Gospel. S. Matth. 2. 13. and Lord. Amen.

For the Epistle. Rev. 14. 1. name written in their forefrom heaven as the voice

voice of a great thunder and I heard the voice of harpers harping with their were a new fong before that fong, but the hundred and forty and four thou ne v fand which were redeem. wifeed from the earth. These wroth are they which were not lew Almighty God, who defiled with women, for were out of the mouths of they are virgins: these are in al

through Jesus Christ our He angel of the Lord appeared to Joseph in a dream, faying, Arife, are i T Looked, and lo, a Lamb and take the young child, flood on the mount Si- and his mother, and flee Sund on, and with him an hun- into Egypt, and be thou dred forty and four thou- there until I bring thee fand, having his Fathers word; for Herod will seek the young child to destroy heads. And I heard a voice him. When he arose, he took

ook t

is m

lepar

vas t

of He

ulfill

ofthe

ayin

call

od

unde

chel

dren

only

Sunday after Christmas-day.

d as the ook the young child and our nature upon him, and under his mother by night, and as at this time to be born leparted into Egypt, and of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy lold spirit, through the learn of when he saw that who liveth and reigneth with the and reigneth with the and the same thou he was mocked of the with thee and the fame deem wife-men, was exceeding Spirit, ever one God, wroth, and fent forth, and world without end. Amen. The Epiftle. Gal. 4. 1.

The Epiftle. Gal. 4. 1.

Ow I fay, that the heir as long as he is a child, different nothing from a fervant, though he time which he had dilibeled of the gently enquired of the der tutors and contains and the der tutors and contains the derivative and contains the der tutors and conta

The Collect.

thou

thee

llfeek estroy

e, he took

only begotten Son to take crying, Abba, Father.

gently enquired of the der tutors and governours, wife-men. Then was fullamb. ken by Jeremy the proth was phet, faying, in Rama was before there a voice heard, lamentation, and weeping world. But when the fall. and great mourning, Rachel weeping for her children, and would not be
Arife,
child,
are not.

world: But when the fulness of the time was come,
God sent forth his Son
made of a woman, made
under the law, to redeem
them that were under the law, that we might receive d flee Sunday after Christmas-day the adoption of sons. And because ye are sons, God A Lmighty God, who hath sent forth the Spirit hast given us thy of his Son into your hearts,

together) the was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph thou son of David, sear not to take unto thee Mary thy wise; for that which is conceived in her, is of the holy Chost And the the holy Ghost. And she shall bring forth a Son, and Amen. thou shalt call his name Jefus; for he shall fave his peo- B Lessed is the man to are of ple from their sins. (Now by whom the Lord will faith all this was done, that it not impute fin. Comet the might be fulfilled which this bleffedness then upor effect was spoken of the Lord by the circumcision only, o the prophet, faying, be-upon the uncircumcifion hold, a Virgin shall be with also? For we say, that fait child, and shall bring forth was reckoned to Abrahan a Son, and they shall call

Wherefore thou art no more a fervant, but a Son; and if a fon, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found to deal together) she was found to deal together the was found called his name Jesus. called his name Jefus.

The Circumcifion of Christ. though The Collett.

A Lmighty God, who nefs to the Son to be circumcifed, another obedient to the law for them man; Grant us the true circumcifer of the Spirit circumcision of the Spirit so wa Son Jefus Christ our Lord feed

The Epistle. Rom. 4. 8. of fa fo

hat h cumic

thro

The

gon

nly, o at faith

fo

and he yet being uncircumcifed: and the babe lying in a fus. hat he might be the father manger. And when they cumcifed; that righteouf- which was told them conen upor effect.

The Golpel. S. Luke 2.15. in the womb.

meision A Nd it came to pals, as the angels were The fame Collect, Epiftle and Gofbrahan gone away from them in unto the Epiphany.

anuel or righteousness. How was preted then reckoned? when hen Jo he was in circumcision, or hen Jo he was in circumcision, or in uncircumcision, but in uncircumcision, but in uncircumcision. And he received the sign of circumcision which is come to pass, which the Lord hath made known unto us. And they have being uncircumcised: and the babe lying in and the latter than the latter th Christ. of all them that believe, had seen it, they made though they be not cir- known abroad the saying d, wheness might be imputed uncerning this child. And bleffe to them also: And the fall they that heard it, sed, and ther of circumcision to wondered at those things aw so them who are not of the which were told them by the tru circumcision only, but alternative and the second that the second them all these things and Spirit to walk in the steps of that kept all these things, and all ou faith of our father Abra- pondered them in her ortifie ham, which he had being heart. And the shepherds nd car yet uncircumcifed. For the returned, glorifying and bleffer the heir of the world, was the things that they had me the not to Abraham, or to his heard and seen, as it was r Lord feed, through the law, but told unto them. And when through the righteousness eight days were accom-of faith. For if they which plished for the circumcisi-man to are of the law be heirs, on of the child, his name ord will faith is made void, and was called JESUS, which through the righteousness eight days were accom-Comet the promise made of none was so named of the angel before he was conceived

/E 2

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Tefus Chrift our Lord. Amen The Epistle. Ephes. 3. 1.

Christ for you Gentiles; if things by Jesus Christ ye have heard of the difpenfation of the grace of God, which is given me to youward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when you read ye pose which he purposed in may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the fons of men, as it is now revealed unto his holy apostles and pro- V V in Bethlehem of phets by the Spirit; That Judea, in the days of Hethe Gentiles should be fel- rod the king, behold, there low-heirs, and of the same came wise-men from the body, and partakers of his east, to Jerusalem, aying promife in Christ, by the Where is he that is born gospel: Whereof I was

made a minister accord ing to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less then the least of all faints, is this grace given, that I should preach when among the Gentiles the he ch unfearchable riches of the Christ; and to make all deman men see, what is the fel-Christ lowship of the mystery, they s which from the beginning lehem Or this cause, I Paul of the world hath been hid is wri the Prisoner of Jesus in God, who created all Andt To the intent that now unto the principallities For o and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal pur-Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

King

have 1

he ea

worsh

he k

hings

all Jer

land o

amon

a Gov

my p

Hero

ly cal

quire

what

ed, A

Bethl

and i

the y

ye ha

me w

come

When

king,

lo,th

in th

them

over

The Gospel. S. Matth. 2. 1. TATHen Jesus was born

Kin

First Sunday after Epiphany.

accord. King of the Jews? for we agrace have feen his ftar in the ftar, they rejoyced with exceeding great joy. And when he king had heard thefe hings, he was troubled, and ace gill Jerusalem with him. And preach when he had gathered all the chief priests and scribes he of the people together. he treasures, they presented the chief priests and scribes of the people together, he ake all demanded of them, where the fel-christ should be born. And ystery, they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, and thou Bethlehem in the christ: land of Juda, art not the least among the princes of Juda:

The first Sunday after the Epinary, when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epinary, when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epinary, when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epinary. manid, acly called the wife-men, enal purquired of them diligently

fedir When they had heard the Lord. Amen. king, they departed; and The Epiftle. Rom. 12. 1.

idence

. 2. I.

s born

em o

of He-

there

m the

ying, born

Kin

ofed in what time the star appear- people which call upon rd. In ed, And he fent them to thee, and grant that they lidness Bethlehem, and said, Go, may both perceive and and fearch diligently for know what things they the young child, and when lought to do, and also may ye have found him, bring have grace and power faithme word again, that I may fully to fulfil the fame, come and worship him also. through Jesus Christ our

lo, the star which they saw in the east, went before brethren, by the merthem, till it came and stood cies of God, that ye prefent

over where the young child | E 3

First Sunday after Epiphany.

your bodies a living facri- they fuppofing him to have fice, holy, acceptable unto been in the company, wen God, which is your reason- a days Journey, and the able fervice. And be not fought him among their conformed to this world; kinsfolk and acquaintance but be ye transformed by And when they found him the renewing of your mind, not, they turned back to that ye may prove what is Jerusalem, seeking him that good, and acceptable, And it come to pass that and perfect will of God. For I say, through the grace him in the temple, sitting given unto me, to every in the midst of the doctors, manthat is among you, not both hearing them, and askto think of himself more highly than he ought to think, but to think foberly, as God hath according dealt to every manthemeafure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel S. Luke 2. 41.

Ow his parents went to Jerusalem every year at the feast of the passover. And when he was! twelve years old, they went up to Jerufalem, after the cuftom of the feast. And when

after three days they found ing them questions. And all that heard him were astonished at his understanding and answers. And when they faw him they were amazed: and his mother faid unto him, Son, why half thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that I must be about my Fathers butiness? And they understood not the faying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but they had fulfilled the days, as his mother kept all these they returned, the child Je- fayings in her heart. And fus tarried behind in Jeru- Jesus increased in wildom falem, and Joseph and his and stature, and in favour mother knew not of it. But with God and man. The

be feed

oft g eaver ully h of thy hy pe ife, t our L The 1 the g us, W us pro

the p

minif

minif

eth, c

exho

he th

with rulet that chea with

hor clea

800 ed o ly le

ring tul

fpi.

Second Sunday after Epiphany.

he second Sunday after the rejoycing in hope; patient to have Epiphany.

The Collect.

y, wen

d the

g their

ntance

nd him

back to

him.

ass that

found

fitting

octors,

nd ask-

rere a-

rstand

And

hem,

n,and

: but

these

And

dom

Vour The

A Lmighty and ever-lasting God, who Lmighty and everoft govern all things in eaven and earth; Merciully hear the supplications of thy people, and grant us hy peace all the days of our ife, through Jefus Christ our Lord. Amen.

And The Epistle. Rom. 12. 6. T Aving then gifts, dif-I fering according to when the grace that is given to were as us, whether prophecy, let er faid us prophecy, according to by half the proportion of faith; or th us? ministry, let us wait on our and I ministring; or he that teachprrow- eth, on teaching; or he that them, exhorteth, on exhortation: ought he that giveth, let him do it hat I with simplicity; he that athers ruleth, with diligence; he nder- that sheweth mercy, with which chearfulness. Let love be without diffimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with broly love, in honour proferring one another: not floth-

tal in business; fervent in

spirit; ferving the Lord;

in tribulation; continuing instantin prayer; distributing to the necessity of faints given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the fame mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

Nd the third day A there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both lefus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saithunto him. They have no wine. Jefus faith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, Whatfoever he faith unto you, do it. And there were fet there fix water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jefus faith unto them, Fill the

water-

Third Sunday after Epiphany.

water-pots with with wa-ter. And they filled them Re not wife in your own up to the brim. And he Donceits. Recompense faith unto them, Draw out to no man evil for evil. Pronow and bear unto the go- vide things honest in the vernour of the feaft. And fight of all men. If it be they bear it. When the ruler possible, as much as lieth ernau of the feast had tasted the in you, live peaceably with him a water that was made wine, all men. Dearly beloved, ng hi and knew not whence it was, (but the fervants rather give place unto ick owhich drew the water wrath; for it is written, corme knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good but thou hast kept the good but overcome of evil, be her covercome evil with and and the sait of the sait ginning of miracles did Je- good. fus in Cana of Galilee, and The Gospel. S. Matth. 8.1. manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

Tefus Christ our Lord. Amen.

wine until now. This be- but overcome evil with

TX7 Hen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worfhipped him, faying, Lord, if thou wilt, thou can't I mighty and ever- make me clean. And Jefus lasting God, merci- put forth his hand, and fully look upon our infir-touched him, faying, I will, mities, and in all our dan- be thou clean. And immegers and necessities stretch diately his leprose was forth thy right hand to cleanfed. And Jesus saith help and defend us, through unto him, See thou tell no man.

ny sel ffer t omm y uni efus v unde fold fay he g Con to and

an,bi

Tefi led. foll to

gre Ifr

VO fro The

ha in

Fourth Sunday after Epiphany.

an, but go thy way, shew But the children of the y felf to the prieft, and kingdom fhall be cast out ffer the gift that Moses into outer darkness: there ommanded for a testimo- shall be weeping and gnashy unto them. And when ing of teeth And Jesus said efus was entred into Ca- unto the centurion, Gothy ernaum, there came unto way, and as thou hast beim a centurion befeech-lieved, so be it done unto loved, ng him, and faying, Lord, thee. And his fervant was res, but my fervant lieth at home healed in the self-same hour. ritten, cormented. And Jesus saith I will anto him, I will come and Lord heal him. The centurion enemy answered and said, Lord, if he I am not worthy that thou k; for shouldst come under my theap roof; but speak the word head, only and my fervant shall be healed. For I am a man under authority, having foldiers under me : and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jefus heard it, he marvelled, and faid to them that followed. Verily I fay unto you, I have not found fo great faith, no not in And I fay unto Hrael. from the east and west, and in the kingdom of heaven.

2. 16.

urow

npenfe

il.Pro-

in the

f it be

s lieth y with

evil,

with

8.1.

come

the

tudes

hold,

wor-

Lord,

canst

Jefus

and

will.

nme-

was

faith

Il no

man,

The fourth Sunday after the Epiphany.

The Collect.

God, who knowest us to be fet in the midft of fo many and great dangers, that by reason of the frailty of our nature we cannot always Itand upright; Grant to us such ftrength and protection as may support us in all dangers, and carry us through all temptations, through Jefus Christ our Lord. Amen. The Epistle. Rom. 12. 1.

Et every foul be fub-I ject unto the higher powers: for there is no power but of God: the powers that be, are ordained of God. Wholoever you, that many shall come therefore resistes the power, relifteth the ordinance shall fit down with Abra- of God: and they that reham and Isaac and Jacob sift, shall receive to themFourth Sunday after Epiphany.

felves damnation. For ru-lers are not a terror to good fave us, we perish. And works, but to the evil. Wilt he faith unto them, Why thou then not be afraid-of are ye fearful, O ye of line the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be affaid; for he beareth not the sword in vain; for he obey him? And when seed the same the sword in vain; for he obey him? And when seed the same the sword in vain; for he obey him? the fword in vain : for he obey him? And when fawh is the minister of God, a he was come to the other that revenger to execute wrath fide, into the countrey of upon him that doeth evil. the Gergesenes, there met Wherefore ye must needs him two possessed with debe subject, not only for vils, coming out of the wrath, but also for consci-tombs, exceeding fierce, so ence fake. cause pay you tribute also; that way. And behold, for they are Gods ministers, they cried out, faying, attending continually upon What have we to do with this very thing. Render thee, Jesus thou son of therefore to all their dues; God? art thou come hitribute to whom tribute is ther to torment us before due, custom to whom cuftom, fear to whom fear, honour to whom honour. The Gospel. S. Matth. 8. 23.

Nd when he was entred into a fhip, his disciples followed him. And behold, there arose a great tempest in the sea, in-Tomuch that the ship was covered with the waves: into the herd of swine: but he was asleep. And his and behold, the whole herd disciples came to him, and

For, for this that no man might pass by the time? And there was a good way off from them an herd of many fwine feeding. So the devils befought him, faying, If thou cast us out, suffer us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went

f fu own: ea, ai ers.

The fi

of the

and in th they on t ly g defe nou our

> 7 belo cie of 1 fuff no

and aq Fifth Sunday after Epiphany.

, Lord, And ea, and perished in the wahem fled, and went their nds and ways into the city and told was a every thing, and what was ne men befallen to the possessed of What the devils. And behold, the is, that whole city came out to the fea meet Jefus: and when they when faw him, they befought him that he would depart out of their coasts.

, Why

e of lit

arofe,

other

rey of

re met

ith de-

of the

rce, fo

ass by

ehold,

aying,

) with

on ot

ne hi-

before

e was

them

wine

Is be-

chou

to go

rd of

unto

they

went

ine:

herd 10

The fifth Sunday after the Epiphany.

The Collect.

Lord, we befeech thee to keep thy Church and houshold continually in thy true Religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty our Lord. Amen.

The Epistle. Col. 3. 12.

Ut on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longfuffering, forbearing one another, and forgiving one another, if any man have thou fow good feed in thy a quarrel against any; even

f swine ran violently as Christ forgave you, for own a fleep place into the alfo do ye. And above all these things put on chariers. And they that kept ty, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in pfalms and hymns, and spiritual fongs, finging with grace in your hearts to the Lord. And whatfoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanksto God, and the Father by him.

The Gofpel. S. Matth. 13.24. He kingdom of heaven is likened unto a man which fowed good feed in his field. But power, through Jesus Christ while men slept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares alfo. So the fervants of the housholder came and said unto him, Sir, didst not

field?

Sixth Sunday after Epiphany.

field? from whence then thee, O holy Ghost, he is hath it tares? He faid un- veth and reigneth, ever on to them, An enemy hath God, world without end inning done this. The fervants Amen. faid unto him, Wilt thou The Epiftle. I S. John 3. I then that we go and gather D Ehold, what manner them up? But he faid, Nay; D of love the Father the Go left while you gather up hath bestowed upon us, that the tares, ye root up also we should be called the the wheat with them. Let fons of God: therefore the both grow together until world knoweth us not, bethe harvest; and in the cause it knew him not. Betime of harvest I will fav to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The fixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the fons of God, and heirs of eternal life; Grant us we befeech thee, that having this hope, we may purifie our felves, ewith power and great glory, we may be made like doeth righteoutness, is righunto him in his eternal and toous, even as he his right glorious kingdom, where teous. He that committeth with thee, O Father, and

n is of

evil fir

ested,

troy th

Chr

it not.

rife fa

proph

great

infom

pollib

theve

told

fore,

to VO

defer

heist

belie

light

eaft,

the '

com

be.

card

eag

the

the

day

ene

not

Ita

an

im

loved, now are we the lons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himfelf, even as he is pure. Whofoever committeth fin, tranfgreffeth also the law: for fin is the transgression of the law. And ye know that he was manifested to take away our fins; and in him is no fin. Whofoever abideth in him, finneth not: who foever finneth hath not ven as he is pure; that feen him, neither known when he shall appear again him. Little children let no man deceive you: he that

Sunday called Septuagesima.

he Son of God was maniested, that he might detroy the works of the de-

t, he li

nn 3. 1

manner

ed the

that

cake

him

abi-

not:

not

own

t no

that

gh-

gh

eth

fin

Father The Gospel. S. Matth. 24.23. us, that Then if any man shall ore the is Christ, or there: believe or. Be it not. For there shall afay unto you, Lo, here ne fons rife false Christs and false prophets, and shall shew

great figns and wonders; Il be: infomuch that (if it were nen he possible) they shall deceive all be the very elect. Behold, I have all fee told you before. Whereevery fore, if they shall fay unpe in to you, Behold, he is in the t, edefert, go not forth: behold, hofohe is in the fecret chambers, ranibelieve it not. For as the : for lightning cometh out of the n ot eaft, and fhineth even unto

> ther. Immediately after the tribulation of those days, thall the fun be darkened, and the moon shall

the west: so shall also the

coming of the Son of man

carcafe is, there will the

eagles be gathered toge-

For wherefoever the

thars shall fall from heaven, may obtain. And every and the powers of the hea-

n is of the devil: for the vens shall be shaken. And evil finneth from the be- then shall appear the sign ever on inning. For this purpose of the Son of man in hea-ut end in Son of God was mani-ven; and then shall all the tribes of the earth mourn, and they shall see the Son

of man coming in the of heaven with clouds power and great glory. And he shall fend his angels

with a great found of a trumpet, and they shall gathe together his elect from

end of heaven to the other. The Sunday called Septuagessima, or the third Sunday before Lent.

the four winds, from one

The Collect.

Lord, we befeech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

The Epistle. I Cor. 9. 24. Now ye not that they which run in a race, run all, but one receiveth not give her light, and the the prize? So run that ye man

Sunday called Septuage sima,

man that striveth for the to them, Why stand ye he mastery, is temperate in all all the day idle? They s things: Now they do it to unto him, Because no ma obtain a corruptable crown, hath hired us. He faith us ecause but we an incorruptable. I to them, Go ye also intend the refere so run, not as un-the vineyard, and what for the vineyard, and what for the vineyard, that shall yed, but one that beateth their air: receive. So when even we he Sund But I keep under my body, come, the Lord of the vine and bring it into subjecti- yard faith unto his steward when I have preached to them their hire, beginning

yard. And he went out a- good-man of the house, you bout the third hour, and faying, These last have you faw others standing idle in wrought but one hour, and the market-place, and faid thou haft made them equal unto them, Goyealfo into unto us which have born the vineyard, and whatfo- the burden and heat of the ever is right I will give day. But he answed one you. And they went their of them, and faid, Friend, I way. Again he went out do thee no wrong : didft not about the fixth and ninth thou agree with me for a pehour, and did likewise. And ny? take that thine is, and about the eleventh hour he go thy way : I will give went out and found others unto this last even as unto standing idle, and faith un-

 O_{i}^{1} when I have preached to others, I my felf should be a cast-way.

The Gospel. S. Matth. 20. 1.

The kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the labourers into he had agreed with the labourers for a peny a day, the sent them their hire, beginning from the last unto the first ame that do; Mand when they came that do; Mand when they received defense every man a peny. But sity, when the first came, they our likewise received every man a peny. And they likewise received every man a peny. And when they had received it, a mand they murmured against the dage good-man of the house, you

ee. e to ine of

the fa

felf, the cerr

> we beit bol am

bre Ifr the

fo

thee

Sunday called Sexagefima.

e to do what I will with ine one? is thine eye evil, ecause I am good? So the If o int aft shall be first, and the whatse rst last: for many be calshally ed, but few chosen.

lyehe

hey fa

no ma

aith w

ven wa

ne vine

teward

they

; and

ved e-

nst the

house, have

ur, and

equal

d one

iend, I

lstnot

rape-

s, and

give

unto thee

And ived it,

he Sunday called Sexagesima; or the the second Sunday before Lent. The Collect.

Ind give D Lord God, who feeft that we put not our he first trust in any thing that we me that do; Mercifully grant that he ele by thy power we may be eccived defended against all advery. But fity, through Jefus Christ our Lord. Amen.

should The Epistle. 2 Cor. 11.19.

the face. born of the brews? fo am I: are they things which

ee. Is it not lawful for of Christ? (I speak as 2 fool) I ammore: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was Iftoned. Thrice I fuffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the VE fuffer fools gladly, fea; in perils amongst falle I feeing ye your felves brethren; in weariness and are wife. For ye fuffer if painfulness, in watchings a man bring you into bon- often; in hunger and thirst; dage, if a man devour in fastings often; in cold you, if a man take of and nackedness; besides you, if a man exalt him-those things that are withfelf, if a man smite you on out; that which cometh I speak as con- upon me daily, the care of cerning reproach, as though all the Churches. Who is we had been weak: how- weak, and I am not weak? beit, whereinfoever any is who is offended, and bold (I speak foolishly) I burn not? If I must needs amboldalfo. Are they He- glory, I will glory of the Ifraelites? fo am I: are mine infirmities. The God they the feed of Abraham? and Father of our Lord Je-10 am I; are they ministers fus Christ, which is Bleffed for evermore, know- the word of God. The eth that I lie not.

The Gofpel. S. Luke 8. 4. were gathered together, and were come to him out of every city, he fpake by a parable, A fower went out to fow his feed: and as he fowed, fome fell by the way-fide, and it was trodden down, and the fowls of the air devoured cried: He that hath ears to forth fruit with patience. hear let him hear. And his disciples asked him, saying, What might this parable be? And he faid, Unrable is this; The feed is

by the way-fide are the that hear; Then come TATHen much people the devil, and taketh awa the word out of their hean lest they should believe an They on th be faved. rock, are they, which when they hear, received nd of the word with joy; an ot ch these have no root, which is sound for a while believe, and i ing c time of temptation fall a have time of temptation fall a it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moifture. And some fell among thorns, and the thorns sprang up with it, and choaked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried: He that hath ears to so the sort of the word, keep it, and bring hothing sood heart, having heard the word, keep it, and bring hothing sood heart, having heard the word, keep it, and bring hothing soot forth fruit with patience.

> The Sunday called Quinquagefima, or envio the next Sanday before Lent.

The Collect.

Lord, who hast felf u to you it is given to know taught us, that all our her of the mysteries of the king-doings without charity are voke dom of God: but to others nothing worth; Send thy rejoy in parables; that feeing holy Ghost, and pour into but rethey might not fee, and lent gift of charity the vehunderstand. Now the party bond of peace and of all thin virtues,

rtues hofo dead nis fo efus C The F TI

have long.

teth : ed up

Quinquagefima Sunday.

without which Charity never faileth: but rtues, hosoever liveth is countth awa his for thine only Son rheart efus Christs sake. Amen.

Tho

are the

ent.

on the Hough I speak with THough I speak with whic the tongues of men

which the tongues of men receive and of angels, and have by; an ot charity, I am become a which ing cymbal. And though fall a charter in the gift of prophesich fel cy, and understand all mysteries, and all knowledge; whave and though I have all faith, and are to that I could remove a drich mountains, and have no his life, charity, I am nothing. And to personal though I bestow all my on the goods to feed the poor, and they shough I give my body to the and be burned, and have not heard charity, it prositeth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not pussent.

teth not it felf, is not puffed up, doth not behave it hast self unseemly, seeketh not

whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall, vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 21.

Hen Jesus took unto him the twelve, and faid unto them, Beher own, is not easily proty are voked, thinketh no evil,
and all things that rejoyceth not in iniquity,
but rejoyceth in the truth;
beareth all things, believeth all things, hopeth all things, endureth all things.

The left unitemity, lecketh loc and all things that are written by the prophets concerning the Son of man shall be accomplishall be delithings, endureth all things.

F and

F

and shall be mocked, and thy fight; thy faith hat spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rife again. And they understood none of these things: and this faying was hid from them, neither knew they the things which were spoken. And it came to pals, that as he was come nigh unto Jericho, a certain blind man fat by the way-fide begging: And hearing the multitude pass by, he asked what it meant. they told him, that Jesus of Nazareth passeth by. And he cried, faying, Jefus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more. Thou Son of David have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, faying, all your heart, and with is th What wilt thou that I fasting, and with weeping, should do unto thee? And and with mourning. And he faid, Lord, that I may rent your heart, and not receive my fight. And Jesus your garments, and turn faid unto him, Receive

faved thee. And immedia ately he received his fight and followed him, glorifying God: and all the people when they faw it gave praise unto God.

The first day of Lent, commonly calls Albwednesday.

The Collect.

Lmighty and everlafting God, who hatest nothing that thou diffee hast made, and dost for affem give the fins of all them ple, that are penitent; Create gatio and make in us new and ders, contrite hearts, that we and worthily lamenting our breat our fins, and acknowledg-grooting our wretchedness, may cham obtain of thee, the God out of of all mercy, perfect re- prief mission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2.12. Urn ye even to me, faith the Lord, with unto

nto 1 or he iful, fgre bente Who eturi eave him, and a the L the ti

Lord porc let t peop

not proa shou

whe amo

The

of a

they disfigure their faces, that they may appear unto the is gracious and merisfight, iful, flow to anger, and glori of great kindness; and related the penteth him of the evil. Taw is Who knoweth if he will return, and repent, and head, and wash thy face, him, even a meat-offering men to fast, but unto thy

people, O Lord, and give not thine heritage to reproach, that the heathen

to me, wherefore should they say among the people, Where is their God;

unto

and a drink-offering unto the Lord your God? Blow the trumpet in Zion, fandifie a fast, call a solemn affembly, gather the people, fanctifie the congretiem and those that suck the gour breasts; let the bride-groom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the congreties, let the ministers of the priests, the ministers of the porch and the altar, and let them say, Spare thy and a drink-offering unto Father which is in fecret; let them fay, Spare thy heart be also.

> The first Sunday in Lent. The Collect.

Lord, who for our I fake didft fast fourty days and fourty nights; Give us grace to use such eping, The Gospel. S. Matth. 6. 16. abstinence, that our flesh being subdued to the Spind not as the hypocrites, rit, we may ever obey thy abstinence, that our flesh d turn of a fad countenance; for godly motions in righte-F 2

First Sunday in Lent.

oufness and true holiness, port and good report; as to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen. The Epiftle. 2 Cor. 6. 1.

IN E then as workers together with him, befeech you also, that ye receive not the grace of God in vain: (For he faith, I have heardthee in a time accepted, and in the day of falvation have I fuc-wilderness, to be tempted coured thee: behold, now is the accepted time; be- had fasted fourty days and hold now is the day of fal- fourty nights, he was aftervation) Giving no offence ward an hungred. And in anything, that the mi- when the temper came nistry be not blamed; but to him, he said, If thou in all things approving our be the Son of God, comselves as the ministers of mand that these stones God, in much patience, in be made bread. But he anafflictions, in necessities, in swered and said, It is writdistresses, in stripes, in imprisonments, in tumults, in bread alone, but by every labours, in watchings, in fastings; by pureness, by by knowledge, by longfuffering, by kindness, by the holy Ghost, by love unfeigned, by the word of the temple, and faith untruth, by the power of God, to him, If thou be the Son by the armour of righte- of God, cast thy selfdown; oulnels on the right hand for it is written, He shall and on the left, by honour give his angels charge and dishonour, by evil re-

deceivers, and yet true: as unknown, and yet well known; as dying, and behold, we live; as chaftened, and not killed; as forrowful, yet alway rejoy. cing; as poor, yet making many rich; as having no- devil thing and yet poslessing all things.

The Gofpel. S. Matth. 4.1. Hen was Jefus led up of the spirit into the of the devil. And when he ten, Man shall not live by word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and fetteth him on a pinacle of con-

heir hee t hou fto him, Thou Lord an ex tain, theki and and ! thefe thee, faith thee iswr

once

him The him cam him

thip

pou our out

The

and tha

froi

Second Sunday in Lent.

heir hands they shall bear and from all evil thoughts the well hee up, lest at any time thou dash thy foot against hurt the soul, through Jenden. aften. a stone. Jesus said unto sus Christ our Lord. Amen. as for- him, It is written again, The Epistle. I Thes. 4. I.
Thou shalt not tempt the WE beseech you, breaking Lord thy God. Again the devil taketh him up into tain, and sheweth him all the kingdoms of the world, to please God, so ye would ledup and the glory of them; and faith unto him, All For ye know what com-inpted these things will I give mandments we gave you thee, if thou wilt fall down by the Lord Jesus. For this and worship me. Then is the will of God, even after- faith Jesus unto him, Get your sanctification, that ye thee hence, Satan; for it should abstain from fornicame is written, Thou shalt wor- cation; that every one of ship the Lord thy God, and you should know how to him only shalt thou serve. possess his vessel in sanctihim.

· 4.I.

And

thou

com-

tones

ne an-

Writ-

veby

every

h out

Then

p in-

d fet-

cle of

un-

e Son

own;

fhall arge

con-

The Second Sunday in Lent. The Collect.

Lmighty God, who and inwardly in our fouls, but unto holinefs. that we may be defended therefore that despiseth, from all adversities which despiseth not man, but

thren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and abound more and more. Then the devil leaveth fication and honour; not him, and behold, angels in the lust of concupicame and ministred unto scence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of I feest that we have no all such, as we also have power of our felves to help forewarned you and teftiour felves; Keep us both fied. For God hath not caloutwardly in our bodies, led us unto uncleanness,

F 3

God.

Third Sunday in Lent.

God, who hath also given | The third Sunday in Lent, hings unto us his holy Spirit.

The Gofpel. S. Matth. 15. 21. TEsus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped it not be once named a-by the coasts of Tyre and Sidon. And her had crifted and all uncleans of the house of Israel. Then came she and worshipped it not be once named a-by the coasts of Tyre and Sidon. And her had crifted against all our defence against all our light enemies, through Jesus Spirit Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

The Epistle. Ephes. 5. 1.

The Epistle Spirit Christ our Lord. Amen.

The E came she and worshipped him, faying, Lord, help me. But he answered and faid, It is not meet to take the childrens bread, and to cast it to dogs. And she faid, Truth, Lord; yet the dogs eat of the crumbs which fail from their masters table. Then Jesus anfwered and faid unto her, ven as thou wilt. And her deceive you with vain daughter was made whole words; for because of these

from that very hour.

The Collect.

WE befeech thee Aldeparted into the upon the heatry desires of with the

it not be once named a- by t mongst you, as becometh ever saints; neither filthiness, is lig nor foolish talking, nor Away jesting, which are not con-venient; but rather giving and of thanks. For this ye know, light that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance O woman, great is thy in the kingdom of Christ faith: be it unto thee e- and of God. Let no man

f Go of disc

The J

An the the

pec fon

things

Third Sunday in Lent.

ee Al.

covevain people wondered. But thereth not with me, scatthese some of them said, He ca- tereth. When the unclean

hings

hings cometh the wrath steth out devils through f God upon the children Beelzebub, the chief of the devils. And others tempting him, fought of him a fign from heaven. But he knowing their thoughts, faid unto them, y to be Lord: walk as children of allour ight; (for the fruit of the Jefus Spirit is in all goodnefs, and righteoufnefs, and righteoufnefs, and ceptable unto the Lord. If Satan alfo be divided againft himfelf, how fallow, with the unfruitful works loved of darknefs, but rather remimfelf prove them: For it is a flame even to speak of those things which are ful ford one of them in secret. But all things that are resist, let proved, are made manifest the finger of God cast out the finger of God cast out the finger of God cast out f disobedience. Be not the devils. And others s, let proved, are made manifest the finger of God cast out ned aby the light: for what so devils, no doubt the kingometh ever doth make manifest, dom of God is come upon niness, is light. Wherefore he saith, you. When a strong man Awake thou that sleepest, armed keepeth his palace, and arise from the dead, his goods are in peace; giving and Christ shall give thee but when a stronger than know, light. but when a stronger than he shall come upon him, er, nor The Gospel. S. Luke 11. 14. and overcome him, he ta-JEsus was casting out a keth from him all his aridola- devil, and it was dumb. mour wherein he trusted, And it came to pass when and divideth his spoils. He the devil was gone out, that is not with me, is aman the dumb spake; and the gainst me: and he that ga-

F 4

Fourth Sunday in Lent.

fpirit is gone out of a man, the walketh through dry places, feeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other bond-woman was bornas brethr keth to him seven other bond-woman, was bornaf- brethr fpirits more wicked than ter the sless, but he of the dren of himself, and they enter in, free-woman was by pro- but of and dwell there; and the mise. Which things are an The last state of that man is allegory; for these are the worse than the first. And two covenants; the one it came to pass as he from the mount Sinai, the se spake these things, a certain woman of the comdage, which is Agar. For ed hi pany lift up her voice, and this Agar is mount Sinai in his many lift up her voice, and this Agar is mount Sinai in his many lift up her voice. faid unto him, Blessed is in Arabia, and answereth on the womb that bare thee, to Jerusalem which now sed. and the paps which thou is, and is in bondage with into hast sucked. But he said, her children. But Jerusa- he Yea, rather blessed are lem which is above is free; they that hear the Word of God, and keep it.

The fourth Sunday in Lent. The Collect.

Rant, we beseech I thee, Almighty God, deeds do worthily deferve to be punished, by the comfort of thy grace may merlus Christ. Amen.

which is the mother of us feaft all. For it is written, Re- night joyce thou barren that bearest not; break forth and cry, thou that travaileft not: for the desolate hath many more children that we, who for our evil than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. cifully be relieved, through But as then, he that was our Lord and Saviour Je- born after the flesh, persecutedi

ples.

lift

grea

toh

lip.

bres

(Ar

him

Wh lip

hui

bre the Fourth Sunday in Lent.

, Re- nigh. When Jesus then forethey gathered them tolift up his eyes and faw a gether, and filled twelve great company come un- baskets with the fragments to him, he faith unto Phi- of the five barley-loves, lip. Whence shall we buy which remained over and bread that these may eat? above unto them that had (And this he faid to prove eaten. Then those men, him; for he himself knew when they had seen the miwhat he would do.) Phi- racle that Jesus did, said, lip answered him, Two This is of a truth that probread is not sufficient for the world. them, that every one of

that

forth

vail-

olate

dren

h an

bre-

are

nife.

Was rfe-

uted

them may take a little. One of his disciples, Andrew, Simon Peters brother, saith aith the scripture? Cast unto him, There is a lad here, which hath five barley-loaves, and two small sond-woman shall not be sond-woman shall not be some with the son of the free-woman. So then, or the sort of the free-woman. So then, or the sort of the strength of the free woman, of the sort of the strength of the The Gospel. S. John 6. 1.

The Gospel S. John 6. 1.

The House about five thouselends and when he had given thanks, he distributed to the disciples, and the disciples to them that were fet down, and like-wife of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing beloft. There for they gathered them tohundred peny-worth of phet that should come into

Fifth Sunday in Lent.

The fifth Sunday in Lent. The Collect.

TTE befeech thee, Almighty God, merci-fully to look upon thy peo-ment, they which are cally felf ple; that by thy great good- led might receive the pro- hing; ness they may be govern- mise of eternal inheritance ed and preferved evermore

to ferve the living God? Mediator of the new Te-

stament, that by means of aham death, for the redemption of the transgressions that The Gospel. S. John 8. 46.

both in body and foul, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 9. 11.

This being come and high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the loth that thou art a Samaritan. The Gospel. S. John 8. 46. ay, the John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel. S. John 8. 46. ay, the John 9. The Gospel 9 building; neither by the that thou art a Samaritan, art no blood of goats and calves; and hast a devil? Jesus and hast but by his own blood he swered, I have not a devil; ham entred in once into the ho-but I honour my Father, Veril y place, having obtained and ye do dishonour me. you, eternal redemption for us. And I seek not mine own I am For if the blood of bulls, glory; there is one that stone and of goats, and the ash-seeketh and judgeth. Veri- Jesu es of an heifer sprinkling ly verily I say unto you, li the unclean, fanctifieth to a man keep my faying, he the purifying of the flesh; shall never see death. Then how much more shall the said the Jews unto him, blood of Christ, who Now we know that thou through the eternal Spirit haft a devil. Abraham is offered himself without dead, and the prophets; and fpot to God, purge your thou fayest, if a man keep conscience from dead works my saying, he shall never tafte of death. Art thou And for this cause he is the greater than our father Abraham,

nd the homn onour ay, th

out

The

thy ma our

tak to

CIC

aham, which is dead? should follow the example nption and the prophets are dead: hommakest thou thy felf? Testa fus answered, If I honour both follow the example of his patience, and also be made partakers of his refurnce on oureth me, of whom ye
8. 46. by, that he is your God;
of you be the ye have not known of fin? him; but I know him: and h, why hot, I shall be a liar like anto you; but I know him, and keep his saying. Your tuse ye father Abraham rejoyced ten and to see my day, and he saw it, and was glad. Then said to well, art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, art not yet said unto them, art not yet said unto them, and hast thou seen Abraham? Jesus said unto them, art not yet said unto them, art not yet said unto them, and hast thou seen Abraham? Jesus said unto them, and hast thou seen Abraham was, and became obedient unto y self, my honour is nor me. you, Before Abraham was, e own I am. Then took they up Veri- Jesus hid himself, and went out of the temple.

is that

ire cal-

ou,lf

ig, he

Then

him,

thou

m is

; and

keep

ever

thou

er Anam, The Sunday next before Easter. The Collect.

lasting God, who of thy tender love towards mankind, haft fent thy Son, our Saviour Jesus Christ, to to fuffer death upon the the Father. cross, that all mankind

of his great humility; Mercifully grant that we may his patience, and also be

it not robbery to be equal took upon him the form of a fervant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of that stones to cast at him: but the cross. Wherefore God hath also highly exalted him, and given him a Name, which is above every Name; that at the Name of Jesus every knee should Lmighty and ever- bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is take upon him our flesh, and Lord, to the glory of God

The Gospel. S. Matth. 27. 1. phet, faying, And they chief priefts and elders of was valued, whom they of the people took counfel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he faw that he was condemned, repented himfelf and brought again the thirty pieces of filver to the chief priests priests and elders, he anand elders, faying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? fee thouto that. And he cast down the pieces of filver in the temple, and departed, and went and led greatly. Now at that hanged himfelf. And the chief priests took the filver pieces, and faid, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers them, Whom will ye that in. Wherefore that field was I release unto you? Barabcalled, The field of blood unto this day. (Then was led Christ? For he knew fulfilled that which was that for envy they had despoken by Jeremy the pro-

Hen the morning took the thirty pieces of filwas come, all the ver, the price of him that the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jefus stood before the governour; and the governour asked him, faying, Art thou the King of the Jews? And Jesus said unto him, Thou fayeft. And when he was accused of the chief fwered nothing. Then faith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, infomuch that the governour marvelfeast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate faid unto bas, or Jefus which is callivered

iverc et do feat, h aying o do for I hings becau

chief wade they : and d verno unto t wair

unto '

rabba them with Chris him, And Why

done the n be cr faw t noth

tumu wate hand

fayir the b fon:

fwer laid, and a

relea

vered him. When he was et down on the judgmenteat, his wife fent unto him, aying, Have thou nothing o do with that just man: for I have fuffered many hings this day in a dream because of him. But the chief priests and elders perswaded the multitude, that they should ask Barabbas, and deftroy Jefus. The governour answered and faid unto them, Whether of the wain will ye that I release unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus which is called Christ? They all fay unto him, Let him be crucified. And the governour faid, Why, what evil hath he done? but they cried out the more, faying, Let him be crucified. When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took and washed his water, hands before the multitude, laying, I am innocent of the blood of this just perfon: fee ye to it. Then anfwered all the people, and laid, His blood be on us, and on our children. Then released he Barabbas unto

d they

s of fil-

m that

they of

ael did

em for

as the

.) And

he go-

overn-

ig, Art

e Jews?

o him,

hen he

chief

he an-

n faith

earest

things

thee?

nim to

much

arvel-

t that

r was

to the

whom

y had

er cal-

refore

hered

unto

e that

Barab-

s cal-

knew

id de-

vered

them: and when he had scourged Jesus, he delivered him to be crucified. Then the foldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of foldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, faying, Hail, king of the Jews. And they spit upon him, and took the reed, and fmotehim on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crois. And when they were come unto a place called Golgotha, that is to fay, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had taited thereof, he would not drink. And

And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and fet up over his head his accufation written, THIS IS JESUS THE KING OF THE IEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and faying, Thou that destroyest the temple, and buildest it in three days, fave thy felf: if thou be the Son of God, come down from the cross. Likewise also the chief priefts mocking him, with the scribes and elders, said, He saved others, himself he cannot fave: if he be the King of Ifrael, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he faid, I am the Son of God. The thieves also which

were crucified with him Now Now from the fixth hou watch there was darkness over all earthe the land, unto the ninth that we hour. And about the ninth ed gree hour, Jesus cried with a this w loud voice, faying, Eli Eli, lama sabachthani? that is to fay, My God, my God, For to why hast thou for faken W me? Some of them that stood there, when they died heard that, said, This man rah? calleth for Elias. And in his straightway one of them in the ran, and took a spunge, streng and filled it with vinegar, rights and put it on a reed, and save. gave him to drink. The rest sted in said, Let be, let us see whether Elias will come to save tread. ther Elias will come to fave tread him. Jefus, when he had I hav cried again with a loud press voice, yielded up the Ghost, ple th And behold, the vail of the me: temple was rent in twain in mi from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and I many had a control of the second many bodies of Saints ment which slept, arose, and gean came out of the graves after his refurrection, and the went into the holy city, and and appeared unto many. help

Me

him Now when the centurion, therefore mine own arm

Monday before Easter.

, Eli

? that

yGod. For the Epistle. Isa. 63. 1.

teeth ind they that are with him, brought salvation unto me, watching Jesus, saw the arthquake, those things hat were done, they fear-people in mine anger, and make them drunk in my swith a his was the Son of God. down their strength to the earth. I will mention the loving kindnesses of the rsaken IN Ho is this that com- Lord, and the praises of that the Lord, according to all they lied garments from Boz-that the Lord hath beis man tah? this that is glorious flowed on us, and the great goodness towards the them in the greatness of his lounge, frength? I that speak in heath bestowed on them, according to his mercies, and fave. Wherefore art thou he rest ted in thine apparel, and the garments like him that the Lord flath bestowed on us, and the great goodness towards the house of Israel, which he has best according to the multitude of his loving kindnesses. where thy garments like him that For he said, Surely they to save meadeth in the wine-sat? are my people, children had I have trodden the wine-that will not lie: so he was Ghost, ple there was none with affliction he was afflicted, of the me: for I will tread them and the angel of his pre-twain in mine anger, and tram-fence faved them: in his ottom, ple them in my fury, and love, and in his pity he requake, their blood shall be sprink-led upon my garments, and and I will stain all my rainants. For the day of venyes afin and the year of my redeemturned to be their enemy,
and is come. And I looked, and he fought against them. many. help; and I wondred that days of old, Moses and his Now here was none to uphold:

out of the fea with the Thepherd of his flock? tance. The people of the Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make everlafting himfelf an that led them Name? through the deep as an horse in the wilderness, that they should not stumble? as a beaft goeth down into the valley, the spirit of the Lord caused him to reft: fo didft thou lead thy people to make thy felf a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why haft thou made us err from thy ways? and hardened our

people, faying, Where is heart from thy fear? Rehe that brought them up turn for thy fervants fake. the tribes of thine inheriholiness have possessed it but a little while: our adversaries have trodden down thy fanctuary. We are thine, thou never barest rule over of them; they were not called by thy name.

The Gofpel. S. Mark. 14. 1.

Fter two days was I the feast of the pasfover, and of unleavened bread: and the chief priefts and the scribes fought how they might take him by craft, and put him to death. But they faid, Not on the feaft-day, left there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he fat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious and she brake the box, and poured it on his head. And there were some that had indignation within themfelves, and faid, Why was this wafte of the ointment made? For it might have been fold for more than ** three

thre hav poo ed a faid trou wro me. with whe may me She coul hand to tl

ever prea who fhe fpok of h one unto betra whe

fay

were to gi he fo

conv And

vene kille

disci Whe

go aj

three hundred pence, and mayst eat the passover? have been given to the And he sendeth forth two poor : and they murmur- of his disciples, and saith ed against her. And Jesus unto them, Go ye into faid, Let her alone, why the city, and there shall trouble you her? she hath meet you a man bearing a wrought a good work on pitcher of water : follow me. For ye have the poor him. And wherefoever he with you always, and shall go in, say ye to the whenfoever ye will, ye good man of the house, may do them good : but The mafter faith, Where me ye have not always. is She hath done what she where I shall eat the pascould: fhe is come afore- fover with my disciples? hand to anoint my body And he will shew you a to the burying. Verily I large upper room furnishfay unto you, Whereso- ed and prepared, there preached throughout the his disciples went forth, spoken of for a memorial them: and they made rearecious nat had theme than three

Re fake.

nheri-

of thy

ffed it

ur ad-

odden

. We

er ba-

hem;

ed by

14. 1. s Was

e paf-

vened

priefts

it how

im by

death.

on the

be an

e. And

in the

leper,

there

ing an

itment

ox, and

d. And

the guest-chamber, ever this Gospel shall be make ready for us. And whole world, this also that and came into the city, and the hath done, thall be found as he had faid unto of her. And Judas Iscariot, dy the passover. And in the one of the twelve, went evening he cometh with unto the chief priefts, to the twelve. And as they fat betray him unto them. And and did eat, Jesus said, Vewhen they heard it, they rily I fay unto you, one of were glad, and promised you which eateth with me, to give him money. And shall betray me. And they he fought how he might began to be forrowful, and conveniently betray him. to fay unto him one by one, And the first day of unlea- Is it I? and another said, vened bread, when they Is it I? And he answered hy was killed the passover, his and said unto them, It is ntment disciples said unto him, one of the twelve that diphe have Where wilt thou that we peth with me in the dish. go and prepare, that thou The Son of manindeed go-

eth, as it is written of him: day, even in this night, bebut wo to that man by fore the cock crow twice, whom the Son of man is thou shalt deny me thrice. betrayed: good were it for But he spake the more vethat man if he had never hemently, If I should die been born. And as they with thee, I will not deny did eat, Jesus took bread, thee in any wise. Likewise and bleffed, and brake it, also said they all. And they and gave to them, and faid, came to a place which was Take, eat: this is my body. named Gethsemane: and And he took the cup, and he faith to his disciples, Sit when he had given thanks, ye here, while I shall pray. he gave it to them: and And he taketh with him they all drank of it. And he Peter, and James, and John faid unto them, This is my and began to be fore amablood of the new testa- zed, and to be very heavy, ment, which is flied for ma- and faith unto them, My ny. Verily I say unto you, soul is exceeding forrow-I will drink no more of the ful unto death; tarry ye fruit of the vine, until that here, and watch. And he day that I drink it new in went forward a little, and the kingdom of God. And fell on the ground, and pray when they had fung an ed, that if it were possible hymn, they went out into the hour might pass from the mount of Olives. And him. And he said, Abba, Jefus faith unto them, All Father; All things are polye shall be offended be- sible unto thee; take away cause of me this night: for this cup from me: neverit is written, I will smite theless, not what I will, but the shepherd, and the sheep what thou wilt. And he shall be scattered. But af cometh and findeth them ter that I am risen, I will sleeping, and saith unto Pego before you into Galilee. ter, Simon, fleepest thou: But Peter faid unto him, couldst not thou watch one Alchough all shall be of hour? Watch ye and pray, fended, yet will not I.And left ye enter into tempta-Jesus saith unto him, Verition; the spirit truly is realy I say unto thee, that this

dy,

dy, And and fam retu fleep were they

And time Slee your hour Son toth

up, 1 betra And vet 1 one o

him a fword chief and th

betra them Whon

that 1 and le Anda

him, a fter, a

they him, one

by, d **Imote**

dy, but the flesh is weak. high priest, and cut off his And again he went away, ear. And Jesus answered and prayed, and spake the and faid unto them, Are ye fame words. And when he come out as against a thief, returned, he found them a- with swords and with staves fleep again (for their eyes to take me? I was daily were heavy) neither wist with you in the temple, they what to answer him. teaching, and ye took me And he cometh the third not : But the scriptures time, and faith unto them, must be fulfilled. And they Sleep on now, and take all forfook him, and fled. your rest: it is enough, the And there followed him a hour is come; Behold, the certain young man having Son of man is betrayed in- a linnen cloth cast about to the hands of finners. Rife his naked body; and the up, let us go; lo, he that young men laid hold on betrayeth me is at hand. him. And he left the lin-And immediately while he nen cloth, and fled from one of the twelve, and with Jesus away to the high him a great multitude with priest, and with him were d prayswords and staves, from the affembled all the chief offible chief priests, and the feribes, and the elders, and from and the elders. And bethat the scribes, and December Abba, betrayed him, had given lowed him afar off, even them a token, faying, into the palace of the high Whomfoever I shall kiss, priest: and he sat with the never-that same is he; take him, servants, and warmed him-will, but and lead him away safely. self at the fire. And the And as soon as he was come, chief priests, and all the them he goeth straightway to counsel fought for witness nto Pe- him, and faith, Master, ma- against Jesus to put him to thou: fter, and kissed him. And death, and found none. For they laid their hands on many bear salse witness ad pray, him, and took him. And gainst him, but their witness agreed not together. by, drew a sword, and And there arose certain, dy, smote a servant of the G2

be-

vice,

rice.

e ve-

d die

deny

ewise

they

h was

and

es, Sit

pray.

him

John

ama-

leavy, , My

rrow-

ry ye

and he

e, and

yet spake, cometh Judas, them naked. And they led and the elders. And he that the scribes; and Peter fol-

and bear false witness a- palms of their hands. And gainst him, faying, We as Peter was beneath in the heard him fay, I will de-palace there cometh one ftroy this temple that is of the maids of the highmade with hands, and with- prieft; and when the faw in three days I will build Peter warming himfelf, she another made without looked upon him, and faid, hands. But neither fo did And thou also wast with their witness agree toge-Jesus of Nazareth. But he ther. And the high priest denied, saying, I know not, stood up in the midst, and neither understand I what asked Jesus, saying, Answer-thou sayest. And he went est thou nothing? what is it out into the porch, and the which these witness against cock crew. And a maid saw thee? But he held his peace, him again, and began to and answered nothing. A- fay to them that stood by, gain the high priest asked This is one of them. And him, and faid unto him, art he denied it again. And a thou the Christ, the Son of little after, they that stood the bleffed? and Jesus said, by, said again to Peter, I am; and ye shall see the Surely thou art one of Son of man fitting on the them, for thou art a Galiright hand of power, and lean, and thy speech acoming in the clouds of greeth thereto. But he beheaven. Then the high gan to curse and to swear, priest rent his clothes, and faying, I know not this faith, What need we any man of whom ye speak. further witnesses? ye have And the second time the heard the blaiphemy: what look crew. And Peter calthink ye? And they all con- led to mind the word that demned him to be guilty Jesus said unto him, Beof death. And some began fore the cock crow twice, to spit on him, and to co-thou shalt deny me thrice. ver his face, and to buffet And when he thought him, and to fay unto him, thereon, he wept. Prophese; and the servants did strike him with the

For

Iw

gav

ters

that

Ih

fhar

Lor

ther

four

fet r

I kn

afha

justi

tend

toge

verf

to n

God

heth

Lo,

as a

fhall

amo

the]

voic

walk

hath

trust

Lord

God

kind

your

Tuesday before Easter.

Tuesday before Easter. sparks; walk in the light For the Epistle. Isa. 50. 5. of your fire, and in the I was not rebellious, nei- mine hand, ye shall lie ther turned away back. I down in forrow. gave my back to the smi- The Gospel. S. Mark. 15.1. ters, and my cheeks to them A Nd straightway in I hid not my face from chief priests held a consulshame and spitting. For the tation with the elders and Lord God will help me, scribes, and the whole therefore shall I not be con- counsel, and bound Jesus, founded: therefore have I and carried him away, and fet my face like a flint, and delivered him to Pilate. I know that I shall not be And Pilate asked him, Art ashamed. He is near that thou the king of the Jews? God. Behold all ye that made infurrection

THe Lord God hath o- sparks that ye have kindpened mine ear, and led. This shall ye have of

that plucked off the hair: I the morning, the justifieth me, who will con- and he answering, faid untend with me? Let us stand to him, Thou sayest it. And together; who is mine ad- the chief priefts accused verfary let him come near him of many things: but to me. Behold, the Lord he answered nothing. And God will help me; who is Pilate asked him again, he that shall condemn me ? faying, Answerest thou no-Lo, they all shall wax old thing? Behold, how many as a garment: the moth thingsthey witness against shall eat them up. Who is thee. But Jesus yet answeramong you that feareth ed nothing : so that Pilate the Lord, that obeyeth the marvelled. Now at that feaft voice of his fervant, that he released unto them one walketh in darkness, and prisoner whomsoever they hath no light? let him defired. And there was one trust in the Name of the named Barabbas, which lay Lord, and stay upon his bound with them that had kindle a fire, that compais him, who had committed your felves about with murder in the infurrection.

G 3

And

Tuelda

And n the

one

nigh-

faw

If, The

faid,

with

ut he

not,

what

went

d the

d faw

an to

d by,

And

And a

flood

Peter,

ne of

Gali-

ch a-

ne be-

wear,

t this

speak.

e the

er cal-

d that

, Be-

wice,

hrice.

ought

Tuesday before Easter.

And the multitude crying king of the Jews. And they aloud, began to defire him fmote him on the head to do as he had ever done with a reed, and did spit unto them. But Pilate an- upon him, and bowing fwered them, faying, Will their knees, worshipped ye that I release unto you him. And when they had the king of the Jews? (For mocked him, they took off he knew that the chief the purple from him, and priests had delivered him put his own clothes on for envy) But the chief him, and led him out to priests moved the people, crucifie him. And they that he should rather re- compel one Simon a Cylease Barabbas unto them. renian, who passed by, And Pilate answered, and coming out of the counfaid again unto them, what trey, the father of Alexwill ye then that I shall do ander and Rufus, to bear unto him whom you call his cross. And they bring the king of the Jews? And him unto the place Golgothey cried out again, Cru-tha, which is, being intercifie him. Then Pilate faid preted, The place of a unto them, Why, what evil scull. And they gave him hath he done? And they to drink wine mingled with cried out the more exceed- myrrhe; but he received it ingly, Crucifie him. And not. And when they had To Pilate willing to con- crucified him, they parted tent the people, released his garments, casting lots Barabbas unto them, and upon them, what every delivered Jesus, when he man should take. had scourged him, to be was the third hour, and him with purple, and plat- crucifie two thieves, the Elia ted a crown of thorns, and one on his right hand and led put it about his head, and the other on his left. And gar, began to falute him, Hail

And it crucified. And the foldiers they crucified him. And led him away into the hall, the superscription of his accalled Pretorium; and they cusation was written over, call together the whole THE KING OF THE band. And they clothed JEWS. And with him they it, fa the

the S which

num greff

fed b

ging

ing,

eft t

est i thy f

from

also

ing,

with

othe

fave

of If

the c

and

were

revil

the

ther

the

nint

nint

a lo

·Eloi

whi

ed,

haft

And

ftoo

the Scripture was fulfilled, and gave him to drink faywhich faith, And he was ing, Let alone; let us fee numbred with the trans- whether Elias will come to greffors. And they that paf- take him down. And Jesus fed by, railed on him, wag- cried with a loud voice, and ging their heads, and fay- gave up the ghost. And the ing, Ah, thou that destroy- vail of the temple was rent eft the temple, and build- in twain from the top to the est it in three days, save bottom. And when the centhy felf, and come down turion which stood over afrom the cross. Likewise also the chief priests mocking, faid among themselves, with the scribes, He saved others, himself he cannot fave. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, of necessity be the death reviled him. And when of the testator: for a testathe fixth hour was come, ment is of force after men there was darkness over see dead; otherwise it is ninth hour. And at the the testator liveth. Whereninth hour Jesus cried with upon neither the first testaa loud voice, saying, ment was dedicated with-Eloi, Eloi, lama sabachthani? out blood: For when Mowhich is, being interpret- fes had spoken every preed, My God, my God, why cept to all the people, achast thou forfaken me? cording to the law, he took And some of them that the blood of calves, and of THE stood by, when they heard goats, with water and scarthey it, said, Behold, he calleth let wooll, and hyssop, and Elias. And one ran, and fil- sprinkled both the book d and led a spunge full of vine- and all the people, saying, . And gar, and put it on a reed, This is the blood of the

1 they

head

d spit

wing ipped

y had

ok off , and

es on

out to they

a Cy-

d by,

coun-

Alex-

bear

bring

olgo-

inter-

of a

e him d with

ived it

y had

parted

g lots

every And it , and

And

his ac-

over,

the

gainst him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Heb. 9. 16. XX/Here a testament V V is, there must also the whole land, until the of no strength at all whilst

testament.

G 4

testament, which God hath to bear the sins of many; ye are enjoyned unto you. More- and unto them that look ty, th over he sprinkled likewise for him, shall he appear you, with blood both the taber- the second time without water nacle, and all the vessels of sin unto salvation. the ministry. And almost The Gospel. S. Luke 22. 1. And all things are by the law Ow the feast of un-purged with blood; and leavened breaddrew Ther without shedding of blood nigh, which is called the When is no remission. It was there- passover. And the chief ber, fore necessary that the pat- priests and scribes fought passo terns of things in the hea-how they might kill him; and vens should be purified with for they feared the people. large these; but the heavenly Then entred Satan into Ju-things themselves with bet- das sirnamed Iscariot, be-they ter facrifices than these, ing of the number of the had i For Christ is not entred in-to the holy places made way, and communed with fove with hands, which are the the chief priests and cap- was o figures of the true, but in- tains, how he might be-to heaven it felf, now to tray him unto them. And him. appear in the presence of they were glad, and cove-God for us; nor yet the nanted to give him money. to ea he should offer himself of And he promised, and you ten, as the high priest entreth into the holy place
every year with blood of
others: for then must he
often have suffered since
the foundation of the
world; but now once in
And he promited, and
foundation of fought opportunity to befay to
fay the promited, and
foundation of the
more
ablence of the multitude.
Then came the day of unof G
cup,
faid
world; but now once in
Andhe sent Peterand John,
the and of the world had been foundation.

The promited, and your
fay to
fay the promited, and your
foundation of the
more
cup,
faid
world foundation of the
promited, and your
foundation of the
more
fay the more
servery year with blood of
absence of the multitude.
The came the day of unof G
cup,
faid
world for the promited, and your
foundation of the
promited, and your
foundation of the
promited, and your
foundation of the
foundation of the
promited, and your
foundation of the
promited foundation of the
promit the end of the world, hath faying, Go and prepare us he appeared to put away the pailover, that we may not fin by the facrifice of him-eat. And they faid unto the felf. And as it is appoint- him, Where wilt thou that domed unto men once to die, we prepare? And he faid And but after this the judgment: unto them, Behold, when gave fo Christ was once offered

house

and

nany; ye are entred into the cit look ty, there shall a man meet which is given for you: ppear you, bearing a pitcher of this do in remembrance of ithout water; follow him into the me. Likewise also the cup 22. 1. And ye shall say unto the cup is the new testament of un-good-man of the house, in my blood, which is shed drew The mastersaith unto thee, for you. But behold the ed the Where is the guest-cham- hand of him that betraychief ber, where I shall eat the eth me, is with me on the ought passover with my disciples, table. And truly the Son him; and he shall shew you a of man goeth as it was deeople. large upper room furnish- termined; but wo unto to Jued; there make ready. And that man by whom he is
t, bethey went, and found as he betrayed. And they began of the had faid unto them: And to enquire among thement his they made ready the pas- selves, which of them it with fover. And when the hour was that should do this was come, he fat down, and thing. And there was also the twelve Apostles with a strife among them, which And cove- With defire I have defired ed the greatest. And he noney. to eat this paffover with said unto them, The kings and you before I suffer. For I of the Gentiles exercise to be- say unto you, I will not any lordship over them, and in the more eat thereof until it they that exercise autho-titude. be sulfilled in the kingdom thority upon them, are cal-of un- of God. And he took the led benefactors. But ye en the cup, and gave thanks, and shall not be so; but he that killed. faid, Take this, and di- is greatest among you, let John, vide it among your selves, him be as the younger; For I say unto you, I will and he that is chief, as he not drink of the fruit of the vine until the king-dom of God shall come. The same at the same a

house where he entreth in. after supper, saying, This him. And he said unto them, of them should be accountye and gave unto them, fay-

hath a purse, let him take ground. And when he is your and likewise his scrip: rose up from prayer, and er of and he that hath no sword, was come to his disples, they let him fell his garment,

you as he that ferveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may fift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, ftrengthen thy brethren. And he faid unto him, Lord, I am ready to go with thee both into prifon and to death. And he faid unto him, Lord, I am ready to go with thee both into prifon and to death. And he faid unto them, Lord, I tell thee Peter, the cock shall not crow this day, before that thou shade them, I fent you without purse, and forip, and shoes, lacked ye he faid unto him from them and to them, When I sent thince deny that thou knowest me. And he said unto them, When I sent thince deny that thou knowest me. And he said unto them, When I sent thince deny that thou showest me. And he said unto them, When I sent thince deny that thou showest me. And he said unto them, When I sent thince deny that thou showest me. And he said unto them, When I sent thince deny that thou showest me. And he said unto them, When I sent thince deny that thou showest me. And he said unto them, withdrawn from them about a stone of the would show the mount of the willing, remove this cup from me: nevertheless and there appeared an angel unto him from the ed and sent it with the you without purse, and him. And being in an a-again scrip, and shoes, lacked ye gony he prayed more earand any thing? And they said, nestly; and his sweat was daily Nothing. Then faidheun- as it were great drops of ple, to them. But now, he that blood falling down to the hand

he

y unto he found them fleeping for brought him into the high s writt forrow, and said unto them, ompli. Why sleep ye? rise and ne was pray, lest ye enter into when they had kindled a trans temptation. And while he things yet spake, behold a multi- and were set down toge-Lord, Judas, one of the twelve, mong them. But a certain maid beheld him as he sat d unto drew near unto Jesus to by the fire, and earnestly
And kiss him. But Jesus said un- looked upon him, and said, rent, as to him, Judas, betrayest This man was also with mount thou the Son of man with him, And he denied him, saying, Woman, I know him were about him, saw what at the would follow, they said them, unto him, Lord, shall we not in-smite with the sword? And them. And Peter said, however one of them smore the sar he was one of them smote the ser-nem a-vant of the high priest, and cut of his right ear. And pray-Jesus answered and said, of thou suffer ye thus far. And he suffer ye thus far. And he this touched his ear, and heal-with him; for he is a Gatheless ed him. Then Jesus said lilean. And Peter said,
ine be unto the chief priests, and Man, I know not what

he

ine be unto the chief priests, and ppearcaptains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no to the lands against me: but this is your hour, and the power of darkness. Then took they him and led him, and out and wept bitterly. And isples, they him, and led him, and out, and wept bitterly. And the

Thursday before Easter.

the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they fruck him on the face, and asked him, faying, Prophesie, who is it that fmote thee? And many other things blasphemously spake they against him. And as foon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their counsel, faying, Art thou the Christ? tell us. And he said unto them, If Itell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? And he faid unto them, Ye fay that I am. And they faid, What need we any further witness? for we our felves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1. Cor. 11. 17. IN this that I declare not; that you come toge-

ther not for the better, but he for the worfe. For first of ook is all, when ye come together in the Church, I here that there be divisions a mong you, and I partly oft as believe it. For there must be also heresies among often you, that they who are approved, may be made manifest among you. When he complete into one place, this is not to eat the Lords support. For in eating, every one taketh before other his own support: and one is hungry, and another is drunken. What, have you not houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What hat is a description of the Lord that weak received of the Lord that weak received of the Lord that wou, which also I delivered sunt felve. which also I delivered and if we to you, That the Lord Je selves sus the same night in which judge he was betrayed, took judge bread, and when he had of the given thanks, he brake it should and faid, Take, eat; this with is my body, which is brooken for you; this do in ye contained the same of me After tarry unto you, I praise you remembrance of me. After tarry the

Thursday before Easter.

ter, but he same manner also he if any man hunger, let first of ook the cup when he had e toge upped, saying, This cup in the state new Testament in some state as ye drink it, in representation of the membrance of me. For as among often as ye eat this bread, are an addring this cup ye do. among often as ye eat this bread, are append drink this cup, ye do de may hew the Lords death till When he come. Wherefore whother foever shall eat this bread, se, this and drink this cup of the dis supply Lord unworthily, shall be every guilty of the body and ther his blood of the Lord. But let one is man examine himsels, ther is and so let him eat of that drink cup. For he that eateth drink cup. For he that eateth we the and drinketh unworthily, shame eateth and drinketh damwater that action to himsels, not distance to the chief priests, and to the people, I find no fault in this man. And they were the more sierce, saying, the string of the Jews? And he answered him, and said. Thou sayes the late to the chief priests, and to the people, I find no fault in this man. And they were the more sierce, saying, He stirreth up the people, teaching throughrd that you, and many sleep. For people, teaching throughled unif we would judge our out all Jewry, beginning
ord Jeselves, we should not be from Galilee to this place.
Which judged. But when we are
When Pilate heard of Gatook judged, we are chastned lilee, he asked whether he had of the Lord, that we the man were a Galilean. Take it should not be condemned And as soon as he knew is bro fore my brethren, when rods jurisdiction, he sent do in ve come together to eat, him to Herod, who him-.After tarry one for another. And felf was also at Jerusalem the

Thursday before Easter.

at that time. And when Herod faw Jesus, he was exceeding glad, for he was desirous to see him of a him, and release him. For oming ing examined him before fed unto them, him that he playou, have found no fault for fedition and murder Calva was cast into prison, whom tified things whereof ye accuse they had desired; but he less to their hand, for I sent you to him, and

long season, because he of necessity he must re nd on had heard many things of lease one unto themat the ross, thing. And the chief priests in the city, and for mur-esus and scribes stood and ve-der was cast in prison aid, I hemently accused him.
And Herod with his men of war set him at nought, and mocked him, and a-rayed him in a gorgeous robe, and sent him again to them. But they or yo him, crucisse him. And he was calt in prilon and, I be release Jesus, spake a veep gain to them. But they or yo cried, saying, Crucisse hold, the him, crucisse him. And he was calt in prilon and, I be release Jesus, spake a veep gain to them. But they or yo cried, saying, Crucisse hold, the him, crucisse him. And he was calt in prilon and, I be release Jesus, spake a veep gain to them. But they or yo cried, saying, Crucisse hold, the him, crucisse him, who he he done? I have sound no and the done? I have sound no and the cause of death in him: I gave ther, for before they were will therefore chastise him hey he ther; for before they were will therefore chastisehim, hey b at enmity between them- and let him go. And they mount felves. And Pilate when were instant with loud and to he had called together the voices, requiring that he for if chief priests, and the rumight be crucified: and in a g lers, and the people, said the voices of them, and of be do unto them, Ye have the chief priests prevailed, there brought this man unto me, And Pilate gave sentence males as one that perverteth the people, and behold, I have required. And he releasive men when

Thursday before Easter.

thy of vill. And as they led him fus, Father, forgive them, him. I way, they laid hold upon hattife ne Simon a Cyrenian, they do. And they partoming out of the country, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved orelease any of people, and of (who women, who also bewailof God. And the soldiers also mocked him, coming also mocked him, also mocked him r mur-esus turning unto them, also mocked him, coming prison) aid, Daughters of Jerusa- to him, and offering him villing em, weep not for me, but vinegar, and faying, If bake a veep for your felves, and thou be the king of the they or your children. For berucifie hold, the days are coming,
and he is which they shall say,
third desired are the barren, and
is hath he wombs that never bare,
and no and the paps which never
tim: I gave suck. Then shall JEWS. And one of the sehim, they begin to say to the malefactors which were d they mountains, Fall on us; hanged, railed on him, loud and to the hills, Cover us. saying, If thou be Christ, at he for if they do these things fave thy self and us. But and in a green tree, what shall the other answering, reand of be done in the dry? And buked him, saying, Dost vailed, there were also two other not thousear God, seeing ntence malefactors led with him thou art in the same conthey to be put to death. And demnation? And we in-relea- when they were come to deed justly; for we receive that the place which is called the due reward of our nurder Calvary, there they crudeeds, but this man hath whom cified him; and the madone nothing a miss. And but he lefactors, one on the right hand, and the other on remember me when thou will be left. Then field Is will the left. Then faid Je-

Good Friday.

And Jesus said unto him, to be betrayed, and giver flock Verily I fay unto thee, To day shalt thou be with me in paradife. And it was about the fixth hour. And there was a darkness over all the earth, until the ninth hour. And the fun was darkened, and the vail of the temple was rent in the midft. And when Jefus had cried with a loud voice, he faid, Father, into thy hands I commend my spirit: and having faid thus, he gave up the Ghost. Now when the centurion law what was done, he glorified God, faying Certainly this was a righteous man. And all the peoble that came together to that fight, beholding the things that were done, smote their breasts, and returned. And all his ac- and hatest nothing that a quaintance, and the wo-thou hast made, nor would-mad men that followed him est the death of a sinner. For from Galilee, stood afar but rather that he should the

bully to behold this thy word; and so fetch them pare amily, for which our Lord

comest into thy kingdom. Jesus Christ was contented home up into the hands of wick ved a ed men, and to suffer death the t upon the cross, who now made liveth and reigneth with shepl thee and the holy Ghoff Lord ever one God world with reign out end. Amen.

Lmighty and ever-I lafting God, by whose Spirit the whole body of the Church is go verned and fanctified; Re to co ceive our supplication image and prayers which we of never fer before thee for all e which flates of men in thy holy by y Church, that every mem the of the same in his vo feet cation and ministry, may not ! truly and godly serve thee fered through our Lord and Saword viour Jesus Christ. Amen shou Merciful God, who confin the haft made all men in the

Good Friday.

The Collect.

be converted and live goat Have mercy upon all Jews fins Turks, Infidels and Heriticks, and take from them faith Lmighty God, we all ignorance, hardness of ing befeech thee graci- heart, and contempt of thy but

holy

with

The

home

d giver flock, that they may be faof wick ved among the remnant of er death the true Israelites, and be ho now made one fold under one th with shepherd, Jesus Christ our Ghoft Lord, who liveth and d with reigneth with thee and the holy Spirit, one God world

1 ever-

home

without end. Amen. od, by The Epistle. Heb. 10. 1. whole He law having a shah is go dow of good things ed; Re to come, and not the very ication image of the things, can we of never with those sacrifices rall e which they offered year y holy by year continually, make his vo feet: for then would they not have ceased to be of-fered; because that the and Sa- worshippers once purged Amen should have had no more d, who conscience of fins. But I men in those sacrifices there is g that a remembrance again would made of fins every year. sinner. For it is not possible that should the blood of bulls and of live; goats should take away lJews sins: Wherefore when he Heri-cometh into the world, he nefs of ing thou wouldest not, of thy but a body hast thou pre-

them pared me : In burnt-offer-

ntented home, bleffed Lord, to thy ings, and facrifices for fin thou haft had no pleafure : Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice and offering, and burnt-offerings and offering for fin thou wouldst not, neither hadst pleasure therein, which are offered by the law: Then faid he, Lo, I come to dothy will, O God. He taketh away the first, that he may establish the fecond, by the which will we are fanctified through the offering of the body of Jefus Christ once for all. And every priest standeth daily ministring, and offering oftentimes the fame facrifices which can never take away fins. But this man after he had offered one facrifice for fins, for ever fat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are fanctified: whereof the Holy Ghoft also is a witness to us: For after that he had faid be-H tore.

Good Friday.

fore, This is the covenant that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will I remember no more. Now where remission of these is, there is no more offering for fin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath confecrated for us, through the vail, that is to fay, his flesh: and having an high Priest over the house of God; let us draw near with a true heart, in full affurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is them, Take ye him, and faithful that promised) And let us consider one a- fault in him. The Jews annother to provoke unto swered him, We have a love, and to good works; law, and by our law he not forfaking the affem- ought to die, because he bling of our felves toge- made himself the Son of ther, as the manner of God. When Pilate theresome is; but exhorting one fore heard that saying, he

another: and so much the more, as ye fee the day approaching.

The Gospel. S. John 19. 1. Illate therefore took Jesus, and scourged him. And the foldiers platted a crown of thorns; and put it on his head, and they put on him a purple robe, and faid, Hail king of the have Jews: And they smote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of late thorns, and the purple robe. And Pilate faith unto them, Behold the man. When the chief priests therefore, and officers faw him, they cried out, faying, Crucifie him, crucifie him. Pilate faith unto crucifie him: for I find no

was t went ment Tefus But J fwer. unto not thou er to thee Thou powe exce from that thee,

buttl ing, go, Frier eth h eth a Pilat

And

fayir forth judgi that

men Gab prep

ver, hour

the king

Good Friday.

ch the was the more afraid; and Away with him, Jefus, Whence art thou? I crucifie your king? The took of the have power to release And he bearing his cross, Pilate Thou couldest have no led the place of a scull, rth a-power at all against me, which is called in the Heave a w he use he on of ng, he the Jews, Behold your have written, I have writwas king. But they cried out,

e day

19. 1.

nd no

ws an-

there-

went again into the judg- with him, crucifie him. Piment-hall, and faith unto late faith unto them, Shall Bur Jesus gave him no an- chief priests answered, We fwer. Then faith Pilate have no king but Cefar. Then faith Pilate have no king but Cefar. Then delivered he him therefore unto them to be crucified and they took thou not that I have pow-crucified: and they took to crucifie thee, and Jefus and led him away. Of the have power to release And he hearing his crofs. them, except it were given thee brew, Golgotha: where from above: therefore he know that delivered me unto thee, hath the greater fin. forth, And from thenceforth Pipurple but the Jews cried out, fayth uning, If thou let this man ing was, JESUS OF NAgo, thou art not Cefars ZARETH THE KING priefts Friend: Whosoever makers saw eth himself a king speak-title then read many of the the against Cesar. When Jews: for the place where eth against Cesar. When Jews: for the place where rucifie Pilate therefore heard that Jesus was crucified was unto faying, he brought Jesus nigh to the city: and it forth, and fat down in the was written in Hebrew, judgment-feat, in a place and Greek, and Latin. that is called the Pave- Then said the chief priests ment, but in the Hebrew, of the Jews to Pilate, Gabbathal. And it was the Write not the king of the preparation of the passo- Jews; but that he said, I ver, and, about the fixth am the king of the Jews. hour : find he faith unto Pilate answered, What I

H 2

fore, This is the covenant another: and so much the was the that I will make with them more, as ye fee the day went : after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will I remember no more. Now where remission of these is, there is no more offering for fin. Having therefore, brethren, boldness to enter into the holiest by the blood bling of our felves toge- made himself the Son of

approaching.

The Gospel. S. John 19. 1. Jesus, Thate therefore took But Je Jesus, and scourge wer. him. And the foldiers plat into ted a crown of thorns; and not u put it on his head, and they hou r put on him a purple robe er to and faid, Hail king of the have Jews: And they smote him hee with their hands. Pilate Thou therefore went forth a nowe to the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his sless the rail, that is to say, his sless to ver the house of God; let us draw near with a true heart, in sull assurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised)

therefore went forth a powe gain, and saith unto them, except some to you, that ye may know hat that I find no fault in him hee, Then came Jesus forth, and wearing the crown of ate stores. And Pilate saith unto them, was and the purple out the robe. And Pilate saith unto them, we are some to you, that ye may know hat that I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them, we are some to you, that ye may know hat that I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them, we care to you, that ye may know hat that I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them, we can be a provided to you, that ye may know hat that I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them, we can be a provided to you, that ye may know hat I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them we can be a provided to you, that ye may know hat I find no fault in him hee, Then came Jesus forth, and the purple out the robe. And Pilate saith unto them, we are such as the purple out the robe. And Pilate saith unto the provided the man. The purple out the robe and the purple o faithful that promised) crucifie him: for I find no judg And let us consider one a- fault in him. The Jews an-that nother to provoke unto swered him, We have a men love, and to good works; law, and by our law he Gab not forsaking the assem- ought to die, because he prep ther, as the manner of God. When Pilate there-hour some is; but exhorting one fore heard that saying, he was

ment-

ver,

the king uch the was the more afraid; and Away with him, away the day went again into the judg- with him, crucifie him. Piment-hall, and saith unto late saith unto them, Shall 19. I. lesus, Whence art thou? I crucifie your king? The re tool But Jesus gave him no ancourged wer. Then saith Pilate have no king but Cesar. Then saith Pilate have no king but Cesar. Then delivered he him therefore unto them to be crucified and they hou not that I have power to crucified and they took are power to release of the have power to release ote him thee? Jesus answered, Pilate Thou couldest have no led the place of a scull, Pilate Thou couldest have no other and power at all against me, other except it were given thee for forth above: therefore he know hat delivered me unto the purple that friends the Jews cried out, saying, and to, thou art not Cesars friend: Whosoever makes the himself a king speaker the against Cesar. When pilate therefore heard that saying, he brought Jesus for the place where they crucified him, and two other with him, on either side one, and Jesus wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was migh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, write not the king of the Jews; but that he said, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews; but that he faid, I am the king of the Jews. Pilate Thou couldest have no led the place of a scull,

Good Friday.

ten. Then the foldiers, be fulfilled, faith, I third hefet when they had crucified Now there was fet a ver he for the foldiers. Jesus, took his garments, sel full of vinegar: an he scr (and made four parts, to they filled a spunge with the ser he every foldier a part) and also his coat: now the coat was without seam, woven from the top throughout. fore had received the without feam, when Jesus there show the fore had received the without fore had received the They faid therefore a negar, he faid, It is finish mong themselves, Let us ed; and he bowed his head not rend it, but cast lots and gave up the Ghol for it, whose it shall be: The Jews therefore, be that the scripture might cause it was the prepara be fulfilled, which faith, tion, that the bodies shoul They parted my raiment not remain upon the cro hrist on the sabbath-day (for that sabbath-day was a cation These things therefore the high day) befought Pilat with he foldiers did. Now there that their legs might be negro stood by the cross of Jesus, broken, and that the his mother, and his mo-might betaken away. The efurr thers fifter, Mary the wife of Cleophas, and mary Magdalene. When Jesus therefore saw his mother, and the disciples standing by, whom he loved, he of the was dear of the same to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the came to Jesus and saw that he was dear of the saw that he was dear of faith unto his mother, Woman, behold thy fon. Then
faith he to the disciple,
Behold thy mother. And
from that hour that disciple took her unto his own
home. After this, Jesus
knowing that all things
were now accomplished,
that the scripture might

I nto th ed So ve m

thef

a ver here things were done that he scripture should be ful-e wit lled, Abone of him shall it upon ot broken. And again, to his hey shall look on him the visition they pierced.

thirf

finis

is head

Gho

thel

Easter Even. The Collect.

Rant, O Lord, that re, by T as we are baptized reparento the death of thy blefshould Son our Saviour Jesus christ; so by continual hortifying our corrupt afwas a cations, we may be buried with him, and that through he grave and gate of death, the we may pass to our joyful w. The formation for his merits y. The efurrection, for his merits, so, an tho died, and was buried, he first nd rose again for us, thy ich was on Jesus Christ our Lord. Bu men.

as deal T is better if the will of God be so, that ye the solution of God be so, that ye the solution of God be so, that ye the solution of evil-doing. For Christ of thwit Iso hath once suffered for ns, the just for the unjust; that he might bring us to his re God) being put to death in the sknow he sless, but quickned by he spirit: By which also he spirit: By which also out in the rock; and he Fo e went and preached un- out in the rock; and he

to the spirits in prison: which fometime were difobedient, when once the long-fuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight fouls, were faved by The like figure where unto, even baptism doth also now fave us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jefus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto them. The Gospel. S. Matth. 27.57.

MI Hen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple.

H 2

rolled a great stone to the ven, neither with the lead door of the sepulchre, and ven of malice and wickeddeparted. And there was ness, but with the unlea-Mary Magdalene, and the other Mary, fitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharifees came together unto Pilate, faying, Sir, we remember that that deceiver faid, while he was yet alive, After three days I will rife again. Command therefore that the febuichre be made fure until the third day, lest his disciples come by night and steal him away, and fay unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate faid unto them, Ye have a watch, go your way, make it as fure as you can. they went and made the fepulchre fure, fealing the stone, and setting a watch.

Easter Day. At Morning Prayer, instead of the Psalm, O come let us, &c. These Anthems shall be sung or said.

Hrist our passover is facrificed for us: therefore let us keep the feast. Not with the old lea-

vened bread of fincerity and truth. I Cor. 5.7.

Hrift being raifed from the dead, dieth no more: death hath no more dominion over him. For, in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your felves to be dead indeed unto fin: but alive unto God, through Jesus Christ our Lord. Rom. 6.9.

Hrist is risen from the dead: and become the first-fruits of them that flept. For fince by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. I Cor.

15. 20. Glory be to the Father, and to the Son: and to the Holy Ghost;

An w. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Lmighty God, who through thine only begot-

haft o open everl bly b by th venti into fires al h the ! thro Lord reign

Holy

worl

bego

TI F thin whe right your bove eart and Chr

who pear pear Mo

men the clea fect

Icer whi

whi

begotten Son Jesus Christ, wrath of God cometh on haft overcome death, and the children of disobediopened unto us the gate of ence. In the which ye aleverlafting life; We hum- fo walked fometime when bly befeech thee, that as ye lived in them. by thy special grace pre- The Gospel. S. John. 20. 1.

which is idolatry: for kin that was about his begot- which things sake the H 4 head,

venting us, thou dost put He first day of the into our minds good de- | week cometh Mary fires; so by thy continu- Magdalene early, when it al help we may bring was yet dark, unto the fethe same to good effect, pulchre, and seeth the through Jesus Christ our stone taken away from the e also Lord, who liveth and sepulchre. Then she runad in-reigneth with thee and the neth and cometh to Simon alive Holy Ghost, ever one God, Peter, and to the other dif-Jesus world without end. Amen. ciple whom Jesus loved, The Epistle. Col. 3. 1. and faith unto them, They Fye then be risen with have taken away the Lord Christ, seek those out of the sepulchre, and things which are above, we know not where they man where Christ sitteth on the have laid him. Peter thereof the your affection on things a- other disciple, and came bove, not on things on the to the sepulchre. So they earth: For ye are dead, ran both together, and the Cor. and your life is hid with other disciple did out-run Christ in God. When Christ Peter, and came first to the who is our life shall ap- sepulchre; and he stoopto the pear, then shall ye also ap- ing down, and looking in, pear with him in glory. faw the linen clothes lyin the Mortifie therefore your ing, yet went he not in. members which are upon the earth; fornication, un-cleanness, inordinate affection, evil concupi- and feeth the linen who scence, and covetousness, clothes lie; and the nap-

head,

ather,

e lead

cked-

ınlea-

cerity

raised

eth no

more

For,

ed un-

hat he

God.

m. 6.9.

m the

ecome n that

Monday in Easter-Week.

came first to the sepulchre, and he faw and believed. For as yet they knew not the Scripture, that he their own home.

Monday in Easter-Week. The Collect.

Lmighty God, who A through thy only begotten Son Jesus Christ, hast over come death, and opened unto us the gate of everlasting life; We humbly befeech thee, that asby thy special grace preventing us, thou dost put into our minds good defires, fo by thy continual help we may bring the fame to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen. For the Epiftle. Acts. 10.24. Eter opened his mouth,

perceive that God is no re-

head, not lying with the specter of persons; but in ordain linen clothes, but wrap- every nation he that fear- Judge ped together in a place by eth him, and worketh righ- To h it self. Then went in also teousness, is accepted with phets that other disciple which him. The word which his N God fent unto the children lievet of Ifrael, preaching peace remit by Jesus Christ (he is Lord The G of all) That word (I fay) must rife again from the you know, which was pubdead. Then the disciples lished throughout all Judea day went away again unto and began from Galilee, after the baptism which John Jerus preached: How God a- furlo nointed Jesus of Nazareth with the holy Ghoft, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerufalem, whom they flew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he arose from the dead. And he comanded us to preach unto the people, and to testiand faid, of a truth I fie that it is he who was ordained

B

ed to

thing

ed,

that

ed to

ed,

near

But

en,

kno

unto

ner thef

anol

are

ther

Cle

unto

a it

and thir

pass

And

Nazashoft, went and e op-: for And of all

both s, and they tree: the dhim

peoneffes even drink

arose d he

h untefti-

was ained

fear- Judge of quick and dead. righ- To him give all the prowhich his Name, whosoever beildren lieveth in him shall receive peace remission of fins.

Lord The Gofiel. S. Luke 24. 12. our rulers delivered him to fay) D Ehold, two of his dif- be condemned to death, s pub- ciples went that same John Jerusalem about threescore redeemed Israel: and beknow him.

out in ordained of God to be the What things? And they faid unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people : and how the chief priefts, and and have crucified him. Judea day to a village called But we trusted that it had bee, af-Emmaus, which was from been he who should have od a- furlongs. And they talk- fide all this, to day is the ed together of all thefe third day fince thefe things things which had happen- were done. Yea, and cered. And it came to pass, tain women also of our that while they commun- company made us aftonished together, and reason-ed, who were early at the ed, Jesus himself drew sepulchre; and when they near, and went with them. found not his body, they But there eyes were hold- came, faying, that they en, that they should not had also seen a vision of And he faid angels, which faid that he unto them. What man- was alive. And certain of ner of communications are them who were with us, thefe that ye have one to went to the sepulchre, and another, as ye walk and found it even lo as the woare fad? And the one of men had faid; but him them, whose name was they saw not. Then he Cleopas, answering, faid faid unto them, O fools unto him, Art thou only and flow of heart to bea stranger in Jerusalem, lieve all that the prophets and haft not known the have spoken! Ought not things which are come to Christ to have suffered pass there in these days? these things, and to enter And he faid unto them, into his glory? And be-

ginning

Tuesday in Easter-Week.

ginning at Moses, and all of them in breaking of they h the prophets, he expound- bread. ed unto them in all the Scriptures, the things concerning himfelf. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, faying, Abide with us. for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, ashe fat at meat with them, he took bread, and bleffed it, and break, and gave to them. And there eyes were opened, and they knew him, and he vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they role up the same stock of Abraham, hour, and returned to Je- whofoever among you rufalem, and found the e- feareth God, to you is the leven gathered toge- word of this falvation fent. ther, and them that were For they that dwell at Jewith them, faying, The rufalem, and their rulers, Lord is rifen indeed, and because they knew him hath appeared to Simon. not, nor yet the voices of And they told what things the prophets which are were done in the way, and read every fabbath-day, how he was known of

Tuesday in Easter-Week. The Collect.

Lmighty God, who I through thy only begotten Son Jesus Christ. hast overcome death, and took opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace preventing us, thou dost put into our minds good defires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts 12. 26. En and brethren, children of and they

conde thoug cause defire should they was v tree, pulch him f he w them him ! falen fes u we d tidin mife to th fulfii their hath as it 1eco my begg

> cera up f

> mor tion

> Iw

mer

fore

the fuff

cor

reek. hum-

d debring t our

and and r one t end.

3.26. hren, the and you is the

fent. at Jeulers, him

ces of are -day,

they

condemning him. And generation by the will of though they found no God, fell on fleep, and was cause of death in him, yet laid unto his fathers, and defired they Pilate that he faw corruption. But he who should be slain. And when whom God raised again, pre- he was feen many days of off put them which came up with him from Galilee to Jeruntinu- salem, who are his witnesfes unto the people. And effect, we declare unto you glad tidings, how that the promife which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the fecond Pfalm, Thou art my Son, this day have I begotten thee. And as concerning that he raifed him up from the dead, now no more to return to corruption, he faid on this wife, I will give you the fure mercies of David. Wherefore he faith also in another Pfalm, Thou shalt not

corruption. For David af-

ng of they have fulfilled them in ter he had ferved his own only they had fulfilled all that faw no corruption: Be it known unto you therefore, h, and took him down from the ate of tree, and laid him in a se-through this man is preachpulchre. But God raised ed unto you the forgivehat as him from the dead: And ness of fins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moles. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despifers, and wonder, and perifb: for I work a work in your days, a work which you shall in no wife believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36. I Esus himself stood in .) the midst of them, and faith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise fuffer thine holy one to fee in your hearts? Behold my

hands

First Sunday after Easter.

hands and my feet, that it ye are witnesses of these is Imy felf: handle me, and things. fee; for a spirit hath not flesh and bones as ye see And when he me have. had thus spoken, he shewed them his hands and his feet. And while they yet only Son to die for our fins. believed not for joy, and and to rife again for our wondered, he said unto justification; Grant us so them, Have ye here any to put away the leaven of meat? And they gave him malice and wickedness, a piece of a broiled fish, that we may alway ferve and of an hony-comb. And thee in pureness of living he took it, and did eat be- and truth, through the mefore them. And he said un- rits of the same thy Son Jeto them, These are the sus Christ our Lord. Amen. words which I spake unto The Epistle. 1. S. John 5. 4. you, while I was yet with you, that all things must be fulfilled which were eth the world; and this is written in the law of Mo- the victory that overcomfes, and in the Prophets, eth the world, even our and in the Pfalms concern- faith. Who is he that overing me. Then opened he cometh the world, but he their understanding, that that believeth that lesus is they might understand the the Son of God? This is Scriptures, and faid unto he that came by water and them, Thus it is written, blood, even Jesus Christ; and thus it behoved Christ not by water only, but by to fuffer, and to rife from water and blood; and it is the dead the third day: the Spirit that beareth witand that repentance and nefs, because the Spirit is remission of fins should be truth. For there are three preached in his Name a- that bear recordin heaven, mong all nations, begin- the Father, the Word, and ning at Jerusalem. And the holy Ghost; and these

The first Sunday after Easter. The Collect.

Lmighty Father

A who hast given thine TAT Hatfoever is born V V of God, overcomthree

three are th inear water thefe we re men, great nesso testifi that of G in his veth him : lieve God this hath life; Son. hath

not The day doo disc for

Jefu mic Pea wh

fhe and

the the Second Sunday after Easter.

three are one. And there faid Jesus to them again, are three that bear witness Peace be unto you: As my in earth, the spirit, and the Father hath sent me, even water, and the blood: and fo fend I you. And when these three agree in one. If he had said this, he breathwe receive the witness of ed on them, and saith unmen, the witness of God is to them, Receive ye the greater: forthis is the wit- holy Ghost, Whose soness of God, which he hath ever sins ye remit, they are testified of his Son. He remitted unto them; and that believeth on the Son whose foever fins ye reof God, hath the witness tain, they are retained. in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And

day of the week, when the most holy life, through the doors were shut, where the same Jesus Christ our Lord. disciples were affembled Amen. for fear of the Jews, came The Epiftle. 1. S. Pet. 2. 19. Jesus and stood in the His is thank-worthy, midst, and saith unto them, I if a man for consci-Peace be unto you. And ence toward God, endure when he had to faid, he grief, fuffering wrongfulshewed unto them his hands ly. For what glory is it, and his fide. Then were if when ye be bufferted for the disciples glad when your faults, ye shall take it they faw the Lord. Then

The second Sunday after Easter. The Collect.

Lmighty God, who haft given thine onthis is the record, that God ly Son to be unto us both hath given to us eternal a facrifice for fin, and also life; and this life is in his an ensample of godly life; Son. He that hath the Son Give us grace that we may hath life, and he that hath always most thankfully renot the Son, hath not life. ceive that his inestimable The Gospel. S. John 20. 19. benefit, and also daily en-He same day at even- deavour our selves to foling, being the first low the blessed steps of his

patiently &

thefe

Easter.

ther, thine ir fins, or our us fo en of

ferve iving e meon Je-

dness,

Amen. 5. 4. born comthis is

comour 1 over-

ut he fus is his is rand

rift; ut by it is

witrit is hree

ven, and

hele hree

Third Sunday after Easter.

patiently? But if when ye The hireling fleeth, be and p do well, and fuffer for it, cause he is an hireling, fleshly ye take it patiently; this and careth not for the gainst For even hereunto were herd, and know my sheep, amon ye called: because Christ and am known of mine. also suffered for us, lea- As the Father knoweth me ving us an example, that even so know I the Father; by yo ye should follow his steps: and I lay down my life for they who did no fin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he fuffered, he threatned not; but committed himfelf to him that judgeth herd. righteously: Who his own felf bare our fins in his own body on the tree, that we being dead to fin, should live unto righteoufness; by whose stripes ye were healed. For ye were as sheep going aftray; but are now returned unto the Shepherd and Bishop of your souls. The Gospel. S. John 10. 11. Y Esus said, I am the good

shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the heep are not, feeth the wolf coming, and leaveth the sheep and fleeth; and he wolf catcheth them, and scattereth the sheep.

the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shep-

The third Sunday after Easter. The Collect.

Lmighty God, who I shewest to them that be in error the light of thy truth, to the intent that they may return into the way righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all fuch things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. I S. Peter 2.11. Early beloved, I befeech you as strangers

where

you a God i on. S every

for th ther i fupre ours, fent b ment for th

of G doing the i men fing

do w

cloal but a Hon brotl

Hon The (E

ye fi again ye fl

go t

and.

Third Sunday after Easter.

shep- supreme; or unto governours, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with welldoing ye may put to silence the ignorance of foolish men: as free, and not u-Honour the King.

and pilgrims, abstain from seeling, seeling, for the gainst the soul; having your conversation honest samong the Gentiles; that mine, whereas they speak against you as evil doers, they may sather; by your good works which sife for they shall behold, glorisie sheep sould be shall behold, glorisie sheep shall sheep shal them, Do ye enquire among your felves of that I faid, A little while and ye shall not see me; and again, A little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be forrowful, fing your liberty for a but your forrow shall be cloak of maliciousness; turned into joy. A woman but as the servants of God. when she is in travail, hath Honour all men. Love the forrow, because her hour brotherhood. Fear God. is come: but as foon as she is delivered of the child. The Gospel. S. John 16. 16. she remembreth no more I Esus said to his disci-the anguish, for joy that ples, A little while and a man is born into the ye shall not see me; and world. And ye now thereagain, a little while and fore have forrow: but I ye shall see me, because I will see you again, and go to the Father. Then your heart shall rejoyce, and

2.1 I. I begers and.

Easter.

who

n that

ht of

t that

o the

Grant

e ad-

wship

that

those

ry to

fol-

s are

ame,

lefus

Fourth Sunday after Easter.

and your joy no man tak- Wherefore lay a part all he w eth from you.

The fourth Sunday after Easter.

The Collect.

Almighty God, who fave your fouls. alone canst order the unruly wills and affections of finful men; Grant unto thy people, that they may love the thing which thou commandest, and defire that which thou dost promise; that so among the these things unto you, for- you. fundry and manifold changes of the world, our hearts may furely there be fixed, were true joys are to be found, through Jesus Christ if I go not away, the Comour Lord. Amen.

The Epistle. S. Jam. 1. 17. you; but if I depart, I will ferva from above, and cometh reprove the world of fin, down from the Father of and of righteousness, and ing n variableness, neither sha- cause they believe not on Chri own will begat he us with because I go to my Father, the word of truth, that we and ye see me no more: should be a kind of first- Of judgment? because the only fruits of his creatures, prince of this world is selve Wherefore, my beloved judged. I have yet many er of fwifttohear, flow to speak, but you cannot bear them beho low to wrath; for the now. Howbeit, when he, in a wrath of man worketh not the Spirit of truth is come, eth l the righteousness of God.

filthiness and superfluity truth of naughtiness, and receive of his with meekness the ingrast- he sh ed word, which is able to speak

The Gospel. S. John 16.5. Shall Esus said unto his dis-shall ciples, now I go my shall way to him that fent me, thing and none of you asketh are n me, Whither goest thou? that I But because I have said and row hath filled your heart. The fi Nevertheless, Itell you the truth, It is expedient for you that I go away: for forter will not come unto Very good gift, and fend him unto you. And inspi Levery perfect gift is when he is come, he will those dow of turning. Of his me: Of righteousness; The

you t

Gran

and l

he

Fifth Sunday after Easter.

you things to come. He 16.5. Shall glorifie me: for he is difgo my shall shew it unto you. All nt me, things that the Father hath, asketh are mine: therefore said I, thou? that he shall take of mine, e said and shall shew it unto u, for- you.

heart. The fifth Sunday after Easter. The Collect.

ent for

: for

Com-

he

OLord, from whom all good things do come, Grant to us thy humble And inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus

art all he will guide you into all way, and straightway forerfluity truth, for he shall not speak getteth what manner of eceive of himself; but whatsoever man he was. But whose agraft. he shall hear, that shall he looketh into the perfect able to speak, and he will shew law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. The Gospel. S. John 16. 22.

TErily verily I say unto you, Whatfoever ye shall ask the Father in my Name, he will give it christ. Amen.
The Epistle. S. Jam. 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he behold-the in a glass. For he behold-the eth himself, and goeth his he is like unto a man the time cometh when I shall no more speak unto you in proverbs, but I shall she ther. At that day ye shall ask

ask

ask in my Name: and I fay not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have that like as we do believe loved me, and have belie-thy only begotten Son our ved that I came out from Lord Jesus Christ to have God. I came forth from ascended into the heavens: the Father, and am come fo we may also in heart into the world: Again, I and mind thither ascend, leave the world, and go to and with him continually the Father. His disciples dwell, who liveth and faid unto him, Lo, now reigneth with thee and the speakest thou plainly, and Holy Ghost, one God, It is speakest no proverb. Now world without end. Amen. the t are we sure that thou For the Epistle. Acts 1. 1. knowest all things, and He former treatise in hi needest not that any man have I made, O Theo-shall should ask thee: by this philus, of all that Jesus be-that we believe that thou camest forth from God. Jefus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me also be that yet Lam not live after his passon. alone: and yet I am not live after his passion, by takes alone, because the Father many infallible proofs, ceive is with me. These things being seen of them fourty sight look that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

These things being seen of them fourty sight look things pertaining to the kingdom of God: and behold them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but them that they should not depart from Jerusalem, but the should not depart from Jerusal

The Ascension-day: The Collect.

Rant we beseech thee, Almighty God,

wait Fath have truly but with man they toge him, thou gain el? A which

wait This

wait for the promise of the taken up from you into eseech God, elieve on our have avens; heart cend, nually n and nd the gain the kingdom to Ilra- which had feen him after nd the el? And he said unto them, he was risen. And he said God, It is not for you to know the times or the seasons, which the Father hath put reatise in his own power. But ye shall receive power after happing the was filed. In the hat he had been the world, and preach the Gospel to every creature. He that believeth and is happing the half receive power after happing the half be saved; fus be-that the holy Ghost is but he that believeth not, teach, come upon you; and ye shall be damned. And these ich he shall be witnesses unto me signs shall follow them that hat he both in Jerusalem and in believe: In my name shall Ghost all Judea, and in Samaria, they cast out devils, they ments and unto the uttermost part shall speak whom had spoken these things, serve that they drink while they beheld, he was taken up, and a cloud renot hurt them; they shall not hurt them; they shall fourty fight. And while they they shall recover. So then of the looked stedsastly toward after the Lord had spoken o the heaven, as he went up, be- unto them, he was recei-nd be- hold, two men stood by ved up into heaven, and sac them in white apparel; on the right hand of God, anded which also said, Ye men and they went forth and of Galilee, why stand ye preached every where, the gazing up into heaven? Lord working with them, wait This same Jesus which is

Father, which, faith he, ye heaven, shall so come in have heard of me. For John like manner as ye have truly baptized with water, feen him go into heaven. but ye shall be baptized The Gospel. S. Mark 16. 14. with the holy Ghost not TEsus appeared unto the many days hence. When J eleven as they fat at they therefore were come meat, and upbraided them together, they asked of with their unbelief and him, faying, Lord, wilt hardness of heart, because thou at this time restore a- they believed not them gain the kingdom to Ifra- which had feen him after

Sunday after Ascension-day.

with figns following.

Sunday after Ascension-day. The Collect.

thine only Son Jesus Christ minion for ever and ever. with great triumph unto thy kingdom in heaven; We befeech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us will fend unto you from unto the same place, whi- the Father, even the Spither our Saviour Christ is rit of truth, which progone before, who liveth ceedeth from the Father, and reigneth with thee and he shall testifie of me. And the holy Ghost, one God, ye also shall bear witness, world without end. Amen. because ye have been with The Epiftle. 1 S. Pet. 4. 7. me from the beginning. therefore fober, and watch not be offended. They shall things have fervent chari- gogues: yea, the time comty among your felves : for eth, that who foever kill-

multitude of fins. Use hof-doth God service. ny man speak, let him speak told you of them.

and confirming the word as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified Godthe King of glo-through Jesus Christ, to ry who hast exalted whom be praise and do-Amen.

> The Gospel. S. John 15. 26. and part of the 16. Chapter.

Hen the comforter v is come, whom I He end of all things These things have I spokis at hand; be ye en unto you, that ye should unto prayer. And above all put you out of the fynacharity shall cover the eth you will think that he pitality one to another these things will they do without grudging. As eve- unto you, because they ry man hath received the have not known the Fagift, even so minister the ther, nor me; but these same one to another, as things have I told you, that good stewards of the ma- when they time shall come, nifold grace of God. If a- ye may remember that I

Whit .

hear ple, the 1 rit; Spiri men vern holy meri Savi reign unity one end. For com one

aruf it fill they ther clov fire, then

And

a for

fille beg: tong

ther wer

lem

Whit funday The Collect.

: If

him

hich

od in

rified

t, to

do-

ever.

7. 26.

apter.

orter

om I

from

Spi-

pro-

ther,

And

tness,

with

ning.

Ipok-

hould

fhall

fyna-

com-

kill-

at he

And

ey do

they

e Fa-

thele

, that

come,

hat I

hearts of thy faithful people, by the fending to them rit; Grant us by the same Spirit to have a right judgvermore to rejoyce in his hold, end. Amen.

For the Epistle. Acts 2. 1.

tecost was fully come, they were all with one accord in one place. lem, Jews, devout men, out

of every nation under heaven. Now when this was Od, who as at this noised abroad, the multi-time didst teach the tude came together, and tude came together, and were confounded, because that every man heard them the light of thy holy Spi- speak in his own language. And they were all amazed, and marvelled fayment in all things, and e- ing one to another, Beare not all thefe holy comfort, through the which speak, Galileans? merits of Christ Jesus our And how hear we every Saviour, who liveth and man in our own tongue reigneth with thee, in the wherein we were born? unity of the same spirit, Parthians, and Medes, and one God, world without Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in THen the day of Pen- Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia, about Cyrene, and stran-And fuddenly there came gers of Rome, Jews and a found from heaven, as of Proselytes, Cretes and Aarushing mighty wind, and rabians, we do hear them it filled all the house where speak in our tongues the they were fitting. And wonderful works of God. there appeared unto them The Gofpel. S. John 14. 15.

cloven tongues, like as of TEfus faid unto his diffire, and it fat upon each of J ciples, If ye love me, them: and they were all keep my commandments. filled with holy Ghost, and And I will pray the Father, began to speak with other and he shall give you anotongues, as the spirit gave ther Comforter, that he them utterance. And there may abide with you for ewere dwelling at Jerula-ver; even the spirit of

truth,

Whit .

Whit funday.

truth, whom the world not mine, but the Father Mon cannot receive, because it which sent me. feeth him not, neither things have I spoken unto knoweth him; but ye you being yet present with know him; for he dwel- you. But the Comforter, heart leth with you, and shall be which is the holy Ghost, ple, in you. I will not leave you whom the Father will fend them comfortless; I will come in my Name, he shall teach Spirit in you. I will not leave you to you. Yet a little while, no more; but ye fee me : brance, whatfoever I have ther, and you in me, and the world giveth, give I reign veth me, shall be loved of I go away, and come amy Father, and I will love him, and will manifest my felf to him. Judas faith unhow is it that thou wilt manifest thy felf unto us, and not unto the world? me, he will keep my words: not talk much with you: prea him, and we will come un- cometh, and hath nothing to him, and make our a- in me. But that the world loveth me not, keepeth Father; and as the Fanot my fayings: and the ther gave me commandword which you hear, is ment, even fo I do.

Thefe G you all things, and bring same and the world feeth me all things to your remem-judge everr because I live, ye shall live said unto you. Peace I holy also. At that day ye shall leave with you, my peace merit know that I am in my Fa- I give unto you: not as Savio I in you. He that hath my unto you. Let not your unity commandments and keep- heart be troubled, neither one eth them, he it is that lo- let it be afraid. Ye have end. veth me; and he that lo- heard how I faid unto you, For the gain unto you. If ye loved me, ye would rejoyce, be- a tr cause I said, I go unto the God to him (not Iscariot) Lord, Father: for my Father is sons greater than I. And now he t I have told you before it come to pass, that when it Jesus answered, and said is come to pass, ye might unto him, If a man love believe. Hereafter I will and my Father will love for the prince of this world bode with him. He that may know that I love the

wor

acce

wor

to tl

Chr

Tha

kno

ed t

and

afre

John

Monday

Monday in Whitfun-week.

Monday in Whit fun-week. The Collect.

athe r

Thefe

n unto

me a- Hen Peter opened his rose from the dead. And he loved a mouth, and faid, Or commanded us to preach ce, be- a truth I perceive that unto the people, and to to the God is no respecter of per- testifie that it is he which ther is sons; but in every nation was ordained of God to be he that feareth him, and the Judge of quick and ore it worketh righteousness, is dead. To him give all the hen it accepted with him. The might word which God fent un-I will to the children of Ifrael, you: preaching peace by Jesus world Christ (he is Lord of all) othing That word, I say, you world know, which was publish-we the ed throughout all Judea, e Fa- and began from Galilee, mand- after the baptism which John preached: How God

anointed Jesus of Nazareth with the holy Ghost and Od, who as at this with power, who went atwith I time didst teach the bout doing good, and heal-forter, hearts of thy faithful peo- ing all that were oppres-Ghost, ple, by the sending to sed of the devil: for God them the light of thy holy was with him. And we are teach Spirit; Grant us by the witnesses of all things bring same Spirit to have a right which he did, both in the judgment in all things, and land of the Jews, and in I have evermore to rejoyce in his Jerusalem; whom they eace I holy comfort, through the slew and hanged on a peace merits of Christ Jesu our tree: Him God raised up not as Saviour, who liveth and the third day, and shewed give I reigneth with thee, in the him openly; not to all the your unity of the same Spirit, people, but unto witnesses either one God, world without chosen before of God; ee have end. Amen.

o you, For the Epistle. Acts 10. 34. drink with him after he mouth, and faid, Of commanded us to preach prophets witness, through his Name whofoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcifion who believed, were aftonished, as many as came with Peter, be-14 caule

1onday

d now

Tuesday in Whitsun-week.

they heard them speak lest his deeds should be only with tongues, and magni-fie God. Then answered eth truth, cometh to the Jesus Peter, Canany manforbid light, that his deeds may hand water, that these should be made manifest, that recei not be baptized, who have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of Lord. Then prayed they him to tarry certain days. hearts of thy faithful peo-The Gospel. S. John 1. 16. his only begotten Son, that Spirit to have a right Judgwhofoever believeth in ment in all things, and ehim should not perish, but vermore to rejoyce in his have everlasting life. For holy comfort, through the God fent not his Son into merits of Christ Jesu our the world to condemn the Saviour, who liveth and world, but that the world reigneth with thee in the through him might be sa- unity of the same Spirit, ved. He that believeth on one God, world without him, is not condemned : end. but he that believeth not, For the Epiftle. Acts. 8. 14. is condemned already, be- TATHen the Apostles cause he hath not believed V who were at Jeru-

because their deeds were

cause that on the Gentiles evil. For every one that migh also was poured out the doth evil, hateththe light, Gost. gift of the holy Ghost. For neither cometh to the light, fallen they are wrought in God. The

> Tuesday in Whit sun-week. The Collect.

Od, who as at this I time didft teach the ple, by the fending to them Od fo loved the the light of thy holy Spi-I world, that he gave rit; Grant us by the same Amen.

in the Name of the only falem, heard that Samaria begotten Son of God. And had received the word of this is the condemnation, God, they fent unto them that light is come into the Peter and John, who when world, and men loved they were come down, darkness rather then light, prayed for them that they might

treth the f eth the f robb in by herd the p fhee he c byn

> he g the : they a fti follo him the Thi

out.

teth

they unto fus i rily

unto

deri

Trinity Sunday.

that might receive the holy I am the door of the sheep! light, Gost. (For as yet he was All that ever came before light, fallen upon none of them: me are thieves and robbers ld be only they were baptized but the sheep did not hear at do- in the Name of the Lord them. I am the door o the Jesus) Then laid they their by me if any man enter in

TErily verily I say un- eth not but for to iteal, and treth not by the door into am come that they might the sheepfold, but climb- have life, and that they eth up some other way, might have it more abunthe same is a thief and a dantly. robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the fheep hear his voice, and he calleth his own sheep hast given unto us thy ferby name, and leadeth them vants grace, by the conout. And when he put-fession of a true faith, to he goeth before them, and the eternal Trinity, and in they know his voice. And Majesty to worship the they were which he spake | For the Epiftle. Rev. 4. 1. unto them. Then faid Je- A Frer this I looked,

rily, verily I fay unto you,

may hands on them, and they he shall be saved, and shall that received the holy Ghost.

God. The Gospel. S. John 10. 1. pasture. The thief comto you, He that en- to kill, and to destroy: I

Trinity Sunday.

The Collect.

Lmighty and everlafting God, who teth forth his own sheep, acknowledge the glory of the sheep follow him; for the power of the divine a stranger will they not Unity; We beseech thee follow; but will flee from that thou wouldit keep us him; for they know not stedfast in this faith, and the voice of strangers. evermore defend us from This parable spake Jesus all adversities, who livest unto them: but they un- and reignest one God derstood not what things world without end. Amen.

fus unto them again, Ve- 1 and behold a door

veek.

t this

h the

peothem Spifame Judgnd ein his

our and n the pirit,

thout

h the

3. 14. oftles lerunaria d of

them vhen own, they

night

was opened in heaven: hind. And the first beast unto l and the first voice which was like a lion, and these-that I heard, was as it were of cond beast like a calf, and come a trumpet talking with me; the third beast had a face man which faid, Come up hi- as a man, and the fourth that ther, and I will shew thee beast was like a slying ea- God things which must be here- gle. And the four beasts answ after. And immediately I had each of them fix wings him, was in the Spirit; and be- about him, and they were hold, a throne was fet in full of eyes within, and the heaven, and one fat on the rest not day and night, saythrone, and he that fat, ing, Holy, holy, Lord was, to look upon, like a God Almighty, who was, iasper and a sardine stone: and is, and is to come. And and there was a rainbow when those beafts give gloround about the throne ry and honour, and thanks in fight like unto an eme- to him that fat on the rald. And round about throne, who liveth for ever the throne were four and and ever, the four and twentwenty feats: and upon ty elders fall down before the feats I faw four and him that fat on the throne, twenty elders fitting, clo- and worship him that live thed in white raiment; eth for ever and ever, and and they had on their heads cast their crowns before crowns of gold. And out the throne, faying, Thou of the throne proceeded art worthy, O Lord torelightnings, and thundrings, ceive glory, and honour, and voices. And there and power; for thou hast were feven lamps of fire created all things, and for burning before the throne, thy pleasure they are and which are the feven spirits were created. throne there was a fea of Here was a man of glass like unto crystal : the Pharisees, namand in the midst of the ed Nicodemus, a ruler of throne, and round about the Jews. The same came the throne were four beafts to Jesus by night, and said full of eyes before and be-

And before the The Gospel. S. John. 3. 1.

unto

unto be bo fee t Nico How whe ente to h be b Veri thee born Spir to th

Tha

fleff

whi

is fi

faid

be 1

blo

and

the

wh

wh

ver

the

fw

H

Tel

First Sunday after Trinity.

the se-that thou art a teacher ster of Israel, and knowest a face man can do these miracles verily I say unto thee, We fourth that thou dost, except speak that we do know, God be with him, Jesus answered and faid unto him, Verily verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faithunto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jefus answered Verily, verily I fay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit is spirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; fo is every one that is born of the Spirit. Nicodemus anfwered and faid unto him. Jesus answered and said

ng ea-

beafts

wings

were

nd the

t, fay-

Lord,

o was,

. And

re glo-

hanks

1 the

rever

twen-

pefore

rone,

at liv-

, and

pefore

Thou

tore-

nour,

haft

id for

and

3. I.

an of

nam-

er of

came

lfaid

unto

and testifie that we have feen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ve believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that who foever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity. The Collect.

God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy command-How can these things be? ments we may please thee both

First Sunday after Trinity.

both in will and deed, dwelleth in him, and he in through Jesus Christ our God. And we have known Lord. Amen.

The Epistle. I S. John 4. 7. of God, and every one that God in him. Herein is our loveth, is born of God, and love made perfect, that we knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have feen and do testifie that the Father 1ent the Son to be the Saviour of the world. Whosoever shall confess that Jefus is the Son of God, God

nd de he cru heric and believed the love that ver t God hath to us. God is love D Eloved, let us love one and he that dwelleth in came ' another; for love is love, dwelleth in God, and gar di may have boldness in the day of Judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We lovehim; because he first loved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath feen, how can he love God whom he hath not feen? And this commandment have we from him, that he who loveth God, love his brother also. The Golpel. S. Luke 16. 19.

Here was a certain rich man, who was clothed in purple, and fine linen, and fared fumptuoufly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of fores

andi

icked

by the

nams

also d

And i

eyes,

and 1

off, a

om.

said,

have

fend

dip t

water

for I

this f

faid,

thou

ceive

and

thin

forte

men

this.

ther

lo t

pass

can

pass

tror

I pi

the

Second Sunday after Trinity.

d he in known ve that is love: eth in od, and 1 is our hat we in the because also died, and was buried. father Abraham; but if in this And in hell he lift up his one went unto them from fear in eyes, being in torments, the dead, they will repent.

e cast. and seeth Abraham afar And he said unto him, If off, and Lazarus in his botter form. And he cried, and the prophets, neither will they be persuaded, though they be persuaded, though one rose from the dead.

The second Sunday after Trinity God, dip the tip of his finger in water, and cool my tongue, for Lam tormented in this for I am tormented in this this flame. But Abraham faid, Son, remember, that thou in thy life-time re- bring up in thy stedfast ceivedst thy good things, comand likewise Lazarus evil we beseech thee, under the things: but now he is com- protection of thy good forted, and thou art tormented. And besides all to have a perpetual fear there is a great gulf fixed: through Jesus Christ our so that they who would Lord. Amen. pass from hence to you, The Episte. 1. S. John. 3. 13. cannot; neither can they pass tous, that would come from thence. Then he faid, hate you. We know that ther, that thou wouldst

at lo-

whom

an he

hath

from

oveth

alfo.

6. 19.

rtain

was

dfine

iptu-

here

na-

laid

res

and

nd defiring to be fed with fend him to my fathers he crumbs which fell from house : for I five brethren; herich mans table: more-that he may testifie unto ver the dogs came and them, left they also come icked his fores. And it into this place of torment. ame to pass that the beg- Abraham saith unto him. gar died, and was carried They have Moses and the by the angels into Abra- prophets; let them hear hams bosom: the rich man them. And he faid, Nay, off, and Lazarus in his bo- they hear not Moses and

The Collect.

Lord, who never faileft to help and govern them whom thou doft fear and love; Keep us, providence, and make us this, between us and you and love of thy holy Name,

Arvel not, my brethren, if the world I pray thee therefore, fa- we have passed from death

Second Sunday after Trinity.

unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of Cod because he laid down by we know that he abide room. by we know that he abid room which he hath given us. Into the Gospel S. Luke. 14. 16. hedge and feeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not are now ready. And they love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall affure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatfoever we ask, we receive of him, because we keep his commandments, and do those his lord these things. Then be co his fight. And this is his

are now ready. And they The th all with one confent began to make excuse: The first faid unto him, I have bought a piece of ground, and I must needs go and hear fee it; I pray thee have to w me excused. And another an he faid, I have bought five may yoke of oxen, and I go to defer prove them; I pray thee in all have me excused. And a-ties, nother said, I have married a wife, and therefore I The vant came, and shewed A ing

Third Sunday after Trinity.

at we ng angry, said to his fer- and giveth grace to the

have O Lord, we befeech perfect, stablish, strengthen, fettle you. To him be an hearty desire to pray, the control of the cont

ing

I Jesus the streets and lanes of the selves therefore under the Jesus the streets and lanes of the let another the lity, and bring in hither the poor, and the maimed the may exalt you in due to the land the halt, and the blind. And the servant said, Lord, it is done as thou hast companded, and yet there is abid. Toom. And the Lord said Spirit anto the servant, Go out into the servant, Go out into the high-ways, and into the high-ways, and seeking whom he may devour. Whom resist stedsaft in the faith, knowing that the same afflictions are accomplished in your brent his unto you, that none of complished in your bre-me to those men which were thren that are in the world. re bid-bidden, shall taste of my But the God of all grace; things supper.

the third Sunday after Trinity.

the first The Collect.

who hath called us into his eternal glory by Christ Jefus, after that ye have suffered a while, make you

may by thy mighty aid be defended and comforted in all dangers and adversional fore I The Epistle 1 S. Pet. 5.5.

A LI of you be subject eth sinners, and eateth with them. And he spake this parable unto them, saying, for God resisteth the proud, what man of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an an source of the same of you having an source of the same of the same of you having an source of the same of the

Fourth Sunday after I rinit

an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is loft, until he find it? and when he hath found it, he layeth it on his shoulders, reoycing. And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoyce with me, for I have found my sheep which was loft. I fay unto you, that likewife joy shall be in heaven over one finner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of filver, if the lofe one piece, doth not light a candle, and sweep the pectation of the creature house, and feek diligently till she find it? And when tion of the Sons of God. The hath found it, she cal- For the creature was made mea leth her friends and her subject to vanity, not wilneighbours together, fay-lingly, but by reason of unto ing, Rejoyce with me, him who hath subjected lead for I have found the piece the same in hope: Because not which I had loft. Likewise the creature it self also shall ditch I fay unto you, There is be delivered from the bon- not a oy in the presence of the dage of corruption into ever angels of God, over one the glorious liberty of the shall finner that repenteth,

Fourth Sunday after Trinity The Collect.

God, the protector of all that trust in thee, without whom no. thing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I Reckon that the fufferings of this present time are not worthy to be compared with the glory which shall be revealed in For the earnest exus. waiteth for the manifestachildren of God. For we know

kno tion vail unti they whi of th felv felv dopt dem The fo is and

give give be g mea and runn give with ye n And

cond

not

why

Fifth Sunday after Trinity.

felves grone within our felves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36. DE ye therefore merciful as your Father alfo is merciful. Judge not and ye shall not be judged: condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven: give, and it shall be given unto you: good glory measure, pressed down, and shaken together, and ft ex-running over, shall men give into your bosom. For ifesta- with the same measure that God. ye meet withal, it shall be measured to you again. Christ our Lord. Amen.
And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the one of another, love as brethren, be pitiful, be not above his master; but courteous; not rendring every one that is perfect evil for evil, or railing for shall be as his master. And railing; but contrariwise, for we why beholdest thou the bleffing; knowing that ye

know that the whole creat mote that is in thy brothers tion, groneth, and tra- eye, but perceivest not the vaileth in pain together beam that is in thine own until now. And not only eye? Either how canft they, but our felves also, thou fay to thy brother, which have the first-fruits Brother, let me pull out of the Spirit, even we our the mote that is in thine eye, when thou thy felf beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou fee clearly to pull out the mote that is in thy brothers eye.

> The fifth Sunday after Trinity The Collect.

> Rant, O Lord, we T befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully ferve thee in all godly quietness, through Jesus

K are

Trinity

otector rust in m noning is multinercy, ruler so pass

poral, ot the Grant ather, ke our

. 18. Sufferresent to be led in

know

Fifth Sunday after Trinity.

re thereunto called that out a little from the land! ve should inherit ablessing. and he sat down and taught For he that will love life, the people out of the ship. and see good days, let him Now when he had left refrain his tongue from e- speaking, he said unto Sivil and his lips that they mon, Lanch out into the speak no guile. Let him ef- deep, and let down your chew evil and do good; nets for a draught. let him feek peace and en- Simon answering, said unfue it. For the eyes of the to him, Master, we have Lord are over the righte- toiled all the night, and ous, and his ears are open have taken nothing; neunto their prayers: but vertheless at thy word I the face of the Lord is a- will let down the net. And gainst them that do evil. when they had this done, And who is he that will they inclosed a great mulharm you, if ye be follow- titude of fishes, and their ers of that which is good? net brake. And they beck-But and if ye suffer for ned unto their partners righteoufness sake, happy which were in the other are ye, and be not afraid ship, that they should come of their terror, neither be and help them. And they The Gospel. S. Luke 5. 1.

him that he would thrust

troubled; but sanctifie the came and filled both the Lord God in your hearts. ships, so that they began to fink. When Simon Pe-T came to pass, that as ter saw it, he fell down at the people pressed up- Jesus knees, saying, Depart on him to hear the word from me, for I am a finful of God, he stood by the man, O Lord. For he was alake of Gennesareth; and stonished, and all that were and faw two ships standing with him, at the draught by the lake: but the fish- of the fishes which they er-men were gone out of had taken: and fo was also them, and were washing James and John the sons of their nets. And he entred Zebedee, who were partinto one of the ships, which ners with Simon. And Jewas Simons, and prayed fus faid unto Simon, Fear

not,

fhalt

when

their

forfo

him.

The

love

as p

ing !

fucl

that

allt

pro

all

thro

Lor

7

K

bap

we

dea

bur

tifr

as

fro

гу

we

ne

ha

the

de

Sixth Sunday after Trinity.

not, from henceforth thou the likeness of his resurthalt carch men. And rection: Knowing this, him.

land!

aught

e fhip.

d left

to Si-

to the

your

And id un-

have

, and

; ne-

vord I

. And

done,

mul-

their

beck-

rtners

other

come

they

th the

egan

n Pe-

wn at

epart

finful

vas a-

were

aught

they

s also

onsof

part-

id Je-

Fear

not,

The fixth Sunday after Trinity. The Collect.

God, who hast prepared for them that love thee, fuch good things as pass mans understanding; Pour into our hearts fuch love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can defire, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 3.

Now ye not, that fo many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by bap-righteousness shall exceed tilm into death: that like the righteoulness of the as Christ was raised up Scribes and Pharisees, ye from the dead by the glo- shall in no case inter into ry of the Father, even so the kingdom of heaven. Ye we also should walk in have heard that it was faid newness of life. For if we by them of old time, Thou have been planted toge- shalt not kill : and who-

when they had brought that our old man is crucitheir ships to land, they fied with him, that the boforfook all, and followed dy of fin might be deftroyed, that henceforth we should not serve fin. For he that is dead, is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing. that Christ being raised from the dead, dieth no more; death hath no more. dominion over him. in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto fin: but alive unto God, through Jesus Christ our Lord.

The Gofpel. S. Matth. 5. 20. TEsus said unto his dif-J ciples, Except your ther in the likeness of his soever shall kill, shall be death, we shall be also in in danger of the judgment.

K 2

Seventh Sunday after Trinity.

But I say unto you, That author and giver of all whosoever is angry with good things; Graft in our hisbrother without a cause, hearts the love of thy shall be in danger of the Name, increase in us true judgment: and whofoever religion, nourish us with shall say to his brother, all goodness, and of thy Racha, shall be in danger great mercy keep us in the of the council : but who- fame, through Jefus Christ foever shall say, Thou fool, our Lord. Amen. shall be in danger of hell-Therefore if thou fire. thy brother hath ought a- as ye have yielded your thy gift before the altar; cleanness, and to iniquity, reconciled to thy brother, now yield your members adversary quickly, whiles ye were the servants of fin, thou art in the way with ye were free from rightehim; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prifon. Verily I fay unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Seventh Sunday after Trinity. The Collect.

Ord of all power and might, who art the

The

IN

t

and I

Tefus

unto

them

on th

they

me .

noth

fend

their

will

dive

far.

fwer

can

men

wild

then

have

Seve

ed t

on t

took

gave

gave

befo

set t

And

fishe

com

also

did

and

bro

The Epistle. Rom. 6. 19.

Y Speak after the manner bring thy gift to the altar, I of men, because of the and there remembrest that Infirmity of you flesh: for gainst thee; leave there members servants to unand go thy way, first be unto iniquity; even so and then come and offer fervants to righteoufness, thy gift. Agree with thine unto holiness. For when ousness. What fruit had ye then in those things whereof yeare now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have you fruit unto holinefs, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Work

The

Eighth Sunday after Trinity.

The Gofpel. S. Mark 8. r. N those days the multitude being verygreat, and having noting to eat, lesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I fend them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples anfwered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: and he took the feven loaves, and let them before the people.

feven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity

The Collect. God, whose neverfailing providence ordereth all things both in heaven and earth; We humbly befeech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen,

The Epistle. Rom. 8. 12. D Rethren, we are deb-Ters not to the flesh, to live after the flesh: For if ye live after the flesh, ve shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are gavethanks, and brake, and led by the Spirit of God, gave to his disciples to set they are the sons of God. before them: and they did For ye have not received the Spirit of bondage a-And they had a few small gain to fear: but ye have fishes; and he bleffed, and received the Spirit of adopcommanded to fet them tion, whereby we cry Abalso before them. So they ba, Father. The Spirit it did eat, arth vere filled : felf beareth witness with and they took up of the our spirit, that we are the broken meat that was left, children of God. And if

The

of all n our

thy

s true

with

f thy

in the

Christ

. 19.

nner

of the

: for

your

o un-

uity,

n 10

nbers

Iness,

when

of fin,

ghte-

t had

hings

ham-

those

now

n fin,

ts to

it un-

end

r the

: but

ernal

Christ

Ninth Sunday after Trinity.

children, then heirs: heirs Spirit to think and do alof God, and joynt-heirs ways fuch things as be with Christ: if so be that rightful; that we who we may be also glorified is good without thee, may together.

The Gospel. S. Matth. 7. 15. D Eware of false prophets which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns or figs of thiftles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth e- same spiritual meat, and vil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good Rock that followed them; fruit; is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

Ninth Sunday after Trinity. The Collect.

Rant to us, Lord, we T beseech thee, the

we fuffer with him, that cannot do any thing that by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 10. 1. Rethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the fea; and were all baptized unto Moses, in the cloud, and in the fea; and did all eat the did all drink the same spiritual drink: (for they drank of that spiritual and that Rock was Christ.) But with many of them God was not wellpleafed; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people fat down to eat and drink, and

let us as fo red, three Neit asfor ted, ferp ye, muri ftroy Nov pene fam writ on,

rofe

of t Who thin heed hath you to I ful,

to b ve: the a w

ma Th

> tai fte

acc ha

role

Ninth Sunday after Trinity.

let us commit fornication, to him, How is it that I as some of them commit- hearthis of thee? Give an ted, and fell in one day account of thy flewardthree and twenty thousand. ship; for thou mayest be Neither let us tempt Christ no longer steward. Then as some of them also temp- the steward said within ted, and were destroyed of himself, What shall I do? ferpents. Neither murmur for my lord taketh away ye, as fome of them also from me the stewardship: murmured, and were de- I cannot dig, to beg I am stroyed of the destroyer. Now all these things happened unto them for enfamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed left he fall. There hath no temptation taken you, but fuch as is common to man: but God is faithful, who will not fuffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

lo al-

is be

who

that

, may

o live

will. t our

O. I.

not

d be

t all

inder

affed

were

loses,

1 the

t the

and

fpi-

they

itual

nem;

rift.)

hem

ised;

own

Now

r ex-

t we

evil

sted.

s, as

as it

e fat

and

rose

The Gospel. S. Luke 16.1. Y Esus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And

rose up to play. Neither he called him, and said unashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debters unto him, and faid unto the first, How much owest thou unto my lord? And he faid, An hundred measures of oyl. And he faid unto him, Take thy bill, and sit down quickly, and write fifty. Then faid he to another, And how much owest thou? And he said, An hundred measures of wheat. And he faid unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wifely: for the children of this world are in their generation wifer than K 4

Tenth Sunday after Trinity.

than the children of light. And there are diversities And I say unto you, Make of opperations, but it is the to your felves friends of fame God, who worketh the Mammon of unrighte- all in all. But the manifestaoulness, that when ye fail, tion of the Spirit is given they may receive you into to every man to profit everlasting habitations.

The Collect.

the prayers of thy humble to another the gifts of healfervants; and that they ing by the same Spirit; to Lord. Amen.

Oncerning spiritual tion of tongues. tiles carried away unto verally as he will. these dumb idols, even as The Gospel. S. Luke 19. 41. ye were led. Wherefore A Nd when he was I give you to understand, Come near, he beno man can fay that Jesus at least in this thy day, the is the Lord, but by the ho- things which belong unto ly Ghost. Now there are thy peace! but now they divertities of gifts, but the are hid from thine eyes differences of administra- upon thee, that thine enetions, but the same Lord.

withal. For to one is given by the Spirit the word The tenth Sunday after Trinity of wisdom; to another the word of knowledge by the Et thy merciful ears, same Spirit; to another O Lord, be open to faith by the same Spirit; may obtain their petitions, another the working of make them to ask fuch miracles; to another prothings as shall please thee, phecy; to another discernthrough Jesus Christ our ing of spirits; to another divers kinds of tongues: The Epistle. 1. Cor. 12. 1. to another the interpretagifts brethren, I would these worketh that one not have you ignorant. Ye and the felf-same Spirit, know that ye were Gen- dividing to every man fe-

that no man speaking by held the city, and wept the Spirit of God, calleth over it, faying, If thou Jesus accursed; and that hadit known, even thous same spirit. And there are For the days shall come

mies bout thee 1 in on lay t grour withi not le upon knew thy V into gan fold boug

Elez

It is

the

ve l

thie

mot me full me we cor tair and thy

thr Lo Fleventh Sunday after Trinity.

mies shall cast a trench a- The Epistle. 1. Cor. 15. 1. bout thee, and compass thee round, and keep thee unto you the Gospel in on every fide, and shall which I preached unto lay thee even with the you, which also you have ground, and thy children received, and wherein ye within thee: and they shall stand. By which also ye not leave in thee one stone are faved, if ye keep in upon another, because thou memory what I preached knewest not the time of unto you, unless ye have bethy visitation. And he went lieved in vain. For Ideliinto the temple, and be- vered unto you first of all, gan to cast out them that that which I also received, fold therein, and them that how that Christ died for bought, faying unto them, our fins according to the It is written, My house is scriptures; and that he was the house of prayer, but buried; and that he rose ye have made it a den of again the third day accordthieves. And he taught ing to the scriptures; and daily in the temple.

Eleventh Sunday after Trinity The Collect.

Lord. Amen.

that he was seen of Cephas, then of the twelve. After that, he was feen of above five hundred brethren at once; of whom the great-God, who declarest er part remain unto this thy Almighty power present; but some are falmost chiefly in shewing len asleep. After that, he mercy and pity; Merci- was seen of James; then fully grant unto us fuch a of all the Apostles; and last measure of thy grace, that of all he was seen of mealwe running the way of thy fo, as of one born out of commandments, may ob- due time: For I am the tain thy gracious promises, least of the Apostles, that and be made partakers of am not meet to be called thy heavenly treasure, an Apostle, because I perthrough Jesus Christ our secuted the church of God. But by the grace of God I

profit is giword erthe by the other pirit; healit; to ng of r procern-

other

gues;

reta-

ut all

pirit,

in fe-

one

ersities

t is the

orketh ifesta-

given

). 4.T. Was e bevept thou hou

they yes ome ene-

, the

unto

mies

I welfth Sunday after Trinity.

am what I am : and his be abased; and he that ngrav grace which was bestowed humbleth himself, shall be jous; upon me, was not vain: but exalted. I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, orthey, fo we preach, and so ye

believed.

The Gospel. S. Suke 18. 9.

I Esus spake this parable unto certain which trusted in themselves that they were righteous, and dispised others; Two men went up into the temple to pray; the one a Pharise, and the other a Publican.

The Pharise stood and prayed thus with himself, God, I thank thee, that I

I always more ready to hear tration than we to pray, and are her good there in the given more than minist either we desire, or deserve ion to bundance of thy mercy, rights forgiving us those glory whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but don, through the merits and mediation of Jesus Christ thy of the Son our Lord. Amen. God, I thank thee, that I Son our Lord. Amen. am not as other men are, The Epistle. 2 Cor. 3. 4. one extortioners, unjust, adul- Uch trust have we had terers, or even as this Pub- through Christ to God- spee I fast twice in the ward. Not that we are suf- him lican. week, I give tithes of all ficient of our felves to him that I possess. And the Pub- think any thing as of our side house justified rather then life. But if the ministratithe other: for every one on of death written and that exalteth himself, shall

Twelfth Sunday after Trinity The Collect.

fIfra

y beh

es fo

ounte

y wa

And

Lmighty and everlasting God, who are How always more ready to hear tratio

lican standing afar off, selves; but our sufficiency and would not lift up so much is of God. Who also hath ears as his eyes unto heaven, made us able ministers of touc but smote upon his breast, the new Testament; not look faying, God be merciful of the letter, but of the figh to me a finner. I tell you, Spirit: for the letter kilthis man went down to his leth, but the Spirit giveth ed.

en-

ears

ftri

Thirteenth Sunday after Trinity.

that ngraven in stones was glo- loosed, and he spake plain. Thall be jous; so that the children And he charged them that Trinity es for the glory of his them, so much the more countenance, which glo- a great deal they publishever-y was to be done away; ed it, and were beyond who are low shall not the mini- measure astonished, sayto hear tration of the Spirit be raing, he hath done all and art her glorious? For if the things well; he maketh both the deaf to hear, and the about the ministration of condennation of the dear to hear, and seferve ion be glory, much more the dumb to speak.

the about the ministration of the dumb to speak.

the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

A Lmighty and mercial ful God, of whose we are constructed and Single gift it cometh, that

o God-speech; and they beseech attain thy heavenly pro-are sufficient to put his hand upon mises through the merits wes to him. And he took him a-of our side from the multitude, Amen. ciency and put his fingers into his hath ears, and he spit, and touched his tongue; and feed were the pro-; not looking up to heaven, he mises made. He saith not,

en-

flirael could not ftedfast- they should tell no man :

coasts of Tyre and Sik, but don, came unto the sea of thy faithful people do unnd meGalilee, through the midst to thee true and laudable for the coasts of Dacapolis.
And they bring unto him thee, that we may so faithone that was deaf, and fully serve thee in this life, that we fail not finally to the coasts and they be seech attain thy beavenly pro-

of the fighed, and faith unto him, Ephphatha, that is, Be opened. And straightway his feed, which is Christ. And this I say, that the covenant mand string of his tongue was nant that was confirmed before before

Thirteenth Sunday after Trinity.

before of God in Christ, those things which ye see, was at the law which was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect. For if the inheritance be of the law, stood up and tempted him. lieve.

kings have defired to fee

inheritance be of the law, stood up, and tempted him, him, it is no more of promise; saying, Master, what shall on him but God gave it to Abra- I doto inherit eternal life? and b ham by promise. Where- He said unto him, What pouris It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator of one preighbour as thy self. And him. not a mediator of one, neighbour as thy felf. And him, but God is one. Is the law he said unto him, Thou spend then against the promises hast answered right; this come of God? God forbid: for do, and thou shalt live. But thee. if there had been a law gi- he willing to justifie himven, which could have gi- felf, faid unto Jefus, And ven life, verily righteouf- who is my neighbour? And ness should have been by Jesus answering, said, A the law. But the Scripture certain man went down hath concluded all under from Jerusalem to Jericho, fin, that the promise by and fell among thieves, faith of Jesus Christ might which stripped him of his The Fo be given to them that be- raiment, and wounded him, and departed, leaving him The Gospel. S. Luke 10. 22. half-dead. And by chance RLessed are the eyes there camedown a certain unto which fee the things priest that way, and when faith that ye see. For I tell you, he saw him, he passed by and that many prophers and on the other fide And like that wife

three

neigh fell a And ed m faid

and o

Fourteenth Sunday after Trinity.

wife a Levite, when he was at the place, came and looked on him, and passed things by on the other side. But have a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and bound up his wounds, what pouring in oyl and wine, and fet him on his own he an-beast, and brought him to an Inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave with with the host, and said they unto him, Take care of And him, and whatsoever thou missingle which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle. Gal. 5. 16.

I Say then walk in the Spirit, and ye shall not fulfil the lust of the stell. For the slesh lusteth against the spirit, and the Spirit, and the spirit against the slesh; and these would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, unwife a Levite, when he mise, make us to love that

d by and that we may obtain gainst such there is no law.

like that which thou dost pro-

And him, and whatsoever thou Adultery, fornication, un-spendest more, when I cleanness, laciviousness, this come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewdown and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

The Tourteenth Sunday after Trinity.

The Collect.

The Collect.

The Collect.

The Collect.

The Sunday after Trinity.

The Collect.

The Collect.

The Collect.

The Collect.

The Sunday after Trinity.

The Sunday after Trinity.

The Collect. him, him ance lasting God, give lasting gentlenes, goodness, faith, meekness, temperance: a gainst such there is no law.

wife

Fifthteenth Sunday after Trinity.

And they that are Christs, thy way, thy faith hat esus n have crucified the flesh, made thee whole. with the affections and The fifteenth Sunday after Trinity, ircum Justs.

The Gospel. S. Luke 17. 11. Ndit came to país, as I lefus went to Jerufalem, that he paffed through the midst of Samaria, and Galilee. And as he entred into a certain village, there met him ten menthat were lepers: who stood afar off And they lifted up their voices, and faid, Jesus master, have mercy on us. And when he faw them, he faid unto them, Go shew your felves unto the priefts. And it came to pass, that as they went, they were cleansed. And one of them when he faw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was laid unto him, Arise, go the world. For in Chris muc

The Collect.

TEep we befeech thee walk with thy perpetual mercy and m And because the frailty of frael man without thee canno orth but falk, keep us ever by ne, for thy help from all thing he man hurtful, and lead us to all us. It things profitable to our fall of our

vation, through Jesu with the Christ our Lord. Amen. The Grant Estate and Large a let ter I have written to with the Christ our Lord. Amen. The Grant Estate have written to with the Christian and the Christian unto you with mine own ove to hand. As many as defire will he to make a fair shew in the despit flesh, they constrain you not so to be circumcifed, only mon. lest they should suffer per to yo fecution for the cross of or y Christ. For neither thereat, o themselves who were circunor cumcifed keep the law what but desire to have you cir not a Samaritan. And Jesus an- cumcifed, that they may meat fwering, said, Were there glory in your flesh. Bu raim not ten cleansed? but God forbid that I should of th where are the nine? There glory fave in the cross o not s ed to give glory to God, whom the world is cruci your fave this stranger. And he fied unto me, and I unto eth

vailet reatu

Jefus

Fifteenth Sunday after Trinity.

h had esus neither circumcision Which of you by taking h thee walk according to this raiment? Confider the liailty o frael of God. From hence- ther do they spin: And canno orth let no man trouble yet I say unto you, that

thing he marks of the Lord Jeto al us. Brethren, the grace our sale of our Lord Jesus Christbe
Jesus with your spirit. Amen.
The Gospel. S. Matth. 6. 24.
S. 11.
O man can serve two masters: for either much more clothe you, O writter he will heat the one and we of little soith? There

writter he will heat the one, and ye of little faith? Theredefire will hold to the one, and ing, what shall we eat?

in the despise the other. Ye can- or what shall we drink? in you not serve God and Mam- or wherewithal shall we

fer per to you, Take no thought these things do the Genrofs o for your life, what ye shall tiles seek) For your hea-

er thereat, or what ye shall drink; venly Father knoweth that are cir nor yet for your body, ye have need of all these law what ye shall put on: Is things. But seek ye first ou cir not the life more than the kingdom of God and

y may meat, and the body than his righteousness, and all Bu raiment? Behold the fowls these things shall be added should of the air; for they sow unto you Take therefore

ift, by nor gather into barns; yet for the morrow shall take cruci your heavenly father feed-thought for the things of it

unto eth them: Are ye not felf: sufficient unto the Chrif much better than they? day is the evil thereof.

Jefus

vaileth any thing nor un- thought, can add one cubit Trinity ircumcision, but a new unto his stature? And reature, and as many as why take ye thought for

Church ule, peace be on them, lies of the field how they mercy and mercy, and upon the grow, they toyl not, nei-

ever by ne, for I bear in my body even Solomon in all his

, only mon. Therefore I say un- be cloathed? (for after al

rofs o not neither do they reap, nothoughtfor the morrow;

The

Sixteenth Sunday after Irinity.

The fixteenth Sunday after Trinity. The Collect.

Lord we befeech thee, let thy continual pity cleanse and de-fond thy Church; and be-unto him be glory in the and the cause it cannot continue Church by Christ Jesus, gion i in fafety without thy fuccour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

you, which is your glory. people. For this cause I bow my came night o the gate of work knees unto the Father of the city, behold, there was Chris whom the whole Family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ftrengthned with might by his Spirit in the inner man That Christ may dwell in And he came and touched one. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all faints, what is the latter was dead, fat up, and he were the and length; and he grounded in love and began to freak; and he grounded in love that was dead, fat up, and he grounded in love that was dead, fat up, and he grounded in love that was dead, fat up, and he grounded in love that was dead, fat up, and he grounded in love that love that was dead, fat up, and he grounded in love that know the love of Christ, ther. And there came a bap which passeth knowledge, fear on all, and they glo-ther that ye might be filled with rified God, saying that a all the fulness of God. Now

unto him that is able to great do exceeding abundantly among above all that we ask o hath think, according to the Andth throughout all ages, world

The Gospel. S. Luke 7. 11.

Nd it came to pass the day after, that went into a city cal-The Epistle. Ephes. 3. 13. Jesus went into a city cal-Defire that ye faint not led Nain, and many of his alway at my tribulations for went with him, and much us; a which is your glory, people. Now when he ally to breadth, and length; and began to speak: and he one depth, and height; and to delivered him to his mo-one great

all

in

Seventeenth Sunday after Trinity.

able to great Prophet is risen up The Gospel. S. Luke 14. 1. Jesus, gion round about. world

Trinity.

The Collect.

The Epiftle. Ephes. 4. 1.

The Epiftle. Ephes. 4. 1.

Therefore the prisoner of the Lord, beseech you, that ye walk worthy when he had not. and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, and he one hope of your calling; in the highest room, lest a more more down one fall, who is above. And he that bade thee and there of all, who is above. And he that bade thee and there of all, who is above.

dantly among us, and that God IT came to pass as Jesus ask o hath visited his people. I went into the house of to the Andthisrumor of him went one of the chief Pharisees in the and throughout all the re- bath-day, that they watched him. And behold, there was a certain man before The seventeenth Sunday after him who had the dropfie. And Jefus answering. spake unto the lawyers and Ty cal- Ly cal- that thy grace may ful to heal on the fabbathof his always prevent and follow day? And they held their much us; and make us continu- peace. And he took him en he ally to be given to all good and healed him, and let works, through Jesus him go; and answered them, saying, Which of

ther of all, who is above And he that bade thee and hat a all, and through all, and him, come and lay to thee, great in you all.

Give

7. II.

o pass

Eighteenth Sunday after Trinity.

Give this man place; and ed in you: So that ye come thou begin with shame to behind in no gift; waittake the lowest room. But ing for the coming of our when thou art bidden, go Lord Jesus Christ, who and fit down in the lowest shall also confirm you unroom, that when he that to the end, that ye may be bade thee cometh, he may blameless in the day of our fay unto thee, Friend, go Lord Jesus Christ. up higher : then shalt thou The Gospel. S. Matth. 22.34 have worship in the pre-fence of them that sit at When the Pharisees had heard that Jemeat with thee. For who- fus had put the Sadducees foever exalteth himself, to silence, they were gashall be abased; and he thered together. Then one that humbleth himself, of them, who was a lawshall be exalted.

The eighteenth Sunday after Trinity. The Collect.

grace to withstand the God with all thy heart, temptations of the world, and with all thy foul, and holy the flesh, and the devil, with all thy mind. This direct and with pure hearts and is the first and great comminds to follow thee the mandment. And the fe- Lord only God, through Jesus cond is like unto it, Thou The Christ our Lord. Amen. shalt love thy neighbour as

The Epistle. 1. Cor. 1.4.

grace of God which is gi- While the Pharifees were walk ven you by Jesus Christ; gathered together, Jesus mind that in every thing ye are asked them, faying, Wha stand enriched by him, in all ut- think ye of Christ? whose aliens terance, and in all know- fon is he? They fay unto God ledge, even as the testimo- him, The son of David. He rance ny of Christ was confirm-

yer, asked him a question. tempting him, and faying, Master, which is the great commandment in the law Ord, we befeech thee, Jefus faid unto him, Thou grant thy people shalt love the Lord thy shalt love thy neighboura thy felf. On these two Thank my God always commandments hang all Lord on your behalf, for the law and the prophets walk Sait

dot him Lor Sit till thy ther he l was wor man ask ftior

fait

not Merc

The

Nineteenth Sunday after Trinity.

ftions.

come

waitof our

who

ou un-

nay be of our

22.34.

arisees hat Je-

ducees ere ga-

en one

a law-

estion.

aying,

e great

e law , Thou

rd thy

heart.

Tait

This

bouras le two walk, in the vanity of their labour, working with his hands the thing which is hands the thing which is good, that he may have to whole alienated from the life of give to him that needeth. God through the ignorid. He was the rather let min labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication.

faith unto them, How then cause of the blindness of doth David in Spirit call their heart: who being him Lord, faying, The past feeling have given Lord faith unto my Lord, themselves over unto laci-Sit thou on my right hand, viousness, to work all untill I make thine enemies cleanness with greediness. thy footstool? If David But ye have not so learned then call him Lord, how is Christ; if so be that ye he his fon? And no man have heard him, and have was able to answer him a been taught by him, as the word, neither durst any truth is in Jesus: that ye man (from that day forth) put off concerning the forask him any more que- mer convertation, the old man which is corrupt according to the deceitful The nineteenth Sunday after lusts; and be renewed in Trinity. the Spirit of your mind; The Collect Intranog and that ye put on the new God forasmuch as man, which after God is without thee we are created in righteousness, not able to please thee; and true holiness. Where-Mercifully grant, that thy fore putting away lying, ul, and holySpirit may in all things speak every man truth with direct and rule our hearts, his neighbour; for we are t com- through Jesus Christ our members one of another. the fe- Lord. Amen. I mo Mind Be ye angry and fin not. Thou The Epistle. Ephes. 4. 17. Let not the sun go down His I say therefore, upon your wrath: neither I mand testifie in the give place to the devil. Let ang all Lord, that ye henceforth him that stole, steal no ophets walk not as other Gentiles more, but rather let him

L2

mouth,

I wentleth Sunday after Irinity.

speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

faid unto the fick of the Christ our Lord. Amen. palsie, Son be of good chear, The Epistle. Ephes. 51 15. thy fins be forgiven thee. The then that ye walk And behold certain of the circumspectly; not as scribes said within them-fools, but as wife; redeemfelves this man blasphe-ing the time, because the meth. And Jesus knowing days are evil, Wherefore their thoughts, faid, Where. be ye not unwife, but unfore think you evil in your derstanding what the will hearts? For whether is easi- of the Lord is. And be not er to fay, thy fins be for- drunk with Wine wherein given thee? or to fay, Arife, is excess; but be filled with and walk? but that ye may

mouth, but that which is know that the Son of Man good to the use of edifying, hath power on earth to that it may minister grace forgive fins, (then faith he unto the hearers. And to the fick of the palfie) grieve not the holy Spirit Arisetake up thy bed, and of God, whereby ye are go unto thine house. And fealed unto the day of re- he arose and departed to demption. Let all bitter- his house. But when the ness, and wrath, and anger, multitude faw it, they marand clamour, and evil-velled and glorified God, who had given fuch power unto men.

> The twentieth Sunday after Trinity. The Collect.

Almighty and most merciful God, of thy The Gospel. S. Matth. 9. 1. bountiful goodness keep I Esus entred into a ship us, we beseech thee from and paffed over and all things that may hurt us, came into his own city. that we being ready both And behold, they brought in body and foul may chearto him a man fick of the fully accomplish those palfie, lying on a bed. And things that thou wouldest And Jesus seeing their faith, have done, through Jesus

the

the S felve hym fing dy Lor way God the fus (felve the : The I

a ce a m and to C den they gain ferv who have

my are are 1 Mar ligh way noth And

then then hear WIO

ferv

One and Twentieth Sunday after Trinity.

the Spirit; fpeaking to your armies, and destroyed those felves, in pfalms, and murderers, and burnt up hymns, and spiritual fongs; their city. Then faith he to finging and making melo- his fervants, The wedding dy in your heart to the is ready, but they who were Lord; giving thanks al- bidden were not worthy. the fear of God.

Man

th to

th he

alfie)

, and

And

ed to

n the

mar-

God,

pow-

Trinity.

most

of thy

keep

from

irt us,

both

chear-

those

uldest

Jefus

men.

115.

walk

ot as

leem-

fe the

refore

-תוו לו

e will

e not erein with

the

nother to his merchandise: led, but few are chosen. fervants, and entreated them. But when the king Rant we befeech wroth? and he fent forth is

ways for all things unto Go ye therefore into the God and the Father, in high-ways, and asmany as the name of our Lord Je- ye shall find, bid to the fus Chrift fubmitting your marriage. So those Servants felves one to another in went out into the highways, and gathered toge-The Gospel. S. Matth. 22. 1. ther all as many as they I Esus said, the kingdom sound, both bad and good; of heaven is like unto and the wedding wasfurnia certain king, who made fled with guests. And when a marriage for his fon; the king came in to fee the and fent forth his fervants guests, he saw there a man to call them that were bid- who had not on a wedden to the wedding? and ding-garment. And he they would not come. A- faith unto him, Friend, gain, he fent forth other how cameft thou in hither, servants, saying. Tell them not having a wedding-garwho are bidden, Behold I ment? And he was speechhave prepared my dinner; less. Then said the king to my oxen, and my fatlings his fervants, bind him hand are killed, and all things and foot, and take him aare ready, come unto the way, and cast him into out-Marriage. But they made er darkness: There shall light of it, and went their be weeping and gnashing ways, one to his farm, a- of teeth. For many are cal-

And the remnant took his The mentieth first Sunday after Trinity The Collect.

heard thereof, he was to thy faithful people par-

One and twentieth Sunday after Trinity.

may be cleanfed from all of falvation, and the fword their fins, and ferve thee with a quiet mind through Tefus Christ our Lord. Amen.

The Epistle. Ephes. 6. 10.

Brethren, be AY IVI strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wreftle not against flesh and blood, but against principalities, powers, against the rulers of the darkness of this spiritual| world, against wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand, Stand therefore, having your loyns girt about with truth, and having on the breast-plate of righteousness? and your feet shod with the preparation of the Gospel of peace; Above all taking the shield of faith, wherewith shall be able to quench all the fiery darts of the wick-

don and peace, that they ed. And take the helmet of the Spirit, which is the word of God: Praying always with all Prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all faints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel; for which I am an ambassadour in bonds: against that therein I may speak boldly, as I ought to speak. The Gospel. S. John 4. 46.

Here was a certain noble man whose fon was fick at Capernaum, when he heard that Jesus was come out of Judea into Galilee, he went unto him, and befought him that he would come down and heal his fon for he was at the point of death. Then faid Jesus unto him, Except ye fee figns and wonders, ye will not believe. The noble man faith unto him, Sir, come down, ere my child die. Jelus faith unto him, Go thy way, thy fon liveth. And the

the m that. him, And down him, thy f quire when and Yest hour So tl was the v him. him who gain that

In

the god pro tron dev the glo

com

Gal

The t

Jesi

Two and twentieth Sunday after Irinity.

So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy fon liveth; and himself believed, and his whole house. This is again the fecond miracle that Jesus did, when he was come out of Judea into Galilee.

nelmet

fword

is the

raying

rayer

n the

there-

rance,

or all

that

given

open

make

of the

I am

onds:

fpeak

Ipeak.

4. 46.

ertain

whofe

naum,

Jefus

ea in-

unto

him

down

or he

leath.

him,

and

t be-

faith

lown,

Jesus

thy

And

the

The two and twentieth Sunday after Trinity.

The Collect.

to keep thy houshould the Church in continual godliness that through thy protection it may be free devoutly given to ferve of righteousness. Jesus Christ our Lord. Amen. The Gospel. S. Matth. 18. 21. The Epistle. Phil. 1. 2.

Thank my God upon every remembrance of

the man believed the word you (always in every praythat Jesus had spoken unto er of mine for you all, makhim, and he went his way. ing request with joy) for And as he was now going your fellowship in the Gofdown, his fervants met pel from the first day until him, and told him, faying now; being confident of thy fon liveth. Then en- this very thing, that he quired he of them the hour who hath begun a good when he began to amend: work in you, will perform and they faid unto him. it until the day of Jesus Yesterday at the seventh Christ; even as it is meet hour the fever left him. for me to think this of you all, because I have you in my heart, inafmuch as both in my bonds, and in the defence and confirmation of the Gospel ye all are partakers of my grace. For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judg-Ord, we befeech thee ment: That ye may approve things that are excellent, that ye may be fincere, and without offence till the day of Christ: from all advertities, and Being filled with the fruits thee in good works to the are by Jelus Christ, unto glory of thy name, through the glory and praise of God.

Eter said unto Jesus,

L 4

Lord, how oft shall

Three and twentieth Sunday after Trinity. Fou

my brotherfin against me, feet, and besought him, hear t and I forgive him? till fe- faying, Have patience thy wen times? Jesus saith with me, and I will pay that the unto him, I say not unto thee all. And he would ask fa thee, until seven times; but not; but went and cast him until seventy times seven. into prison, till he should Jesus Therefore is the kingdom pay the debt. So when his Amen of heaven likened unto a fellow-fervants faw what certain king, who would was done, they were very take account of his fer-forry, and came and told brought unto him, who ter that he had called him, famp ought him ten thousand said unto him, O thou talents. But forafmuch as wicked fervant, I forgave often he had not to pay, his thee all that debt, because lord commanded him to be thou defiredft me: shouldfold, and his wife and chil- est not thou also have had dren, and all that he had, compassion on thy fellowand payment to be made. fervant, even as I had pity is th The servant therefore fell on thee? And his lord was down and worshipped him, wroth, and delivered him laying, Lord, have pari- to the tormentors, till he ence with me, and I will should pay all that was due hear pay thee all. Then the unto him. So likewise shall gave him the debt. But very one his brother their the same servant went out trespasses. and found one of his fel- The three and twentieth Sunday after low-fervants, who ought him an hundred pence; and he laid hands on him, God, our refuge and and took him by the throat, of ftrength, who art the Taying, Pay me that thou author of all godlines; Be fervant fell down at his

And when he had unto their lord all that was mark begun to reckon one was done. Then his lord, af- as ye lord of that Tervant was my heavenly Father doalmoved with compassion, so unto you, if ye from and loosed him, and for-your hearts forgive not e-

Trinity.

The Collect.

And his fellow-ready, we befeech thee, to

Th of w ven are crofs is de glor who For fo our who bod one ous the is a

> The fel tan

this

nity. Four and twentieth Sunday after Trinity

hould Jesus Christ our Lord. way of God in truth, neien his Amen.

what e very

d told

thou

rgave

ecause

rould-

re had

ellowd pity

rd was

d him

till he

as due

from

not e-

their

lay after

e and

rt the

is; Be

ee, to

hear

D Rethren, be followers not the person of men. D together of me, and Tell us therefore, What at was mark them who walk fo, thinkest thou? Is it lawrd, af as ye have us for an en-ful to give tribute unto Cehim, fample. (For many walk, far, or not? But Jesus perof whom I have told you ceived their wickedness. often, and now tell you e- and faid, Why tempt ye ven weeping, that they me, ye hypocrites; shew are the enemies of the me the tribute-money. e shall doalthe working whereby he and went their way. is able even to subdue all The four and ementieth Sunday after things unto himself.

The Gofpel, S. Matth. 22.15. Hen went the Phari-. I fees and took counfel how they might en-people from their offences; tangle him in his talk. And

him, hear the devout prayers of they sent out unto him tience thy Church; and grant their disciples, with the that those things which we would ask faithfully, we may obtain effectually, through the true, and teachest the true. ther careft thou for any The Epiftle. Phil. 3. 17. man : for thou regardest cross of Christ; whose end And they brought unto is destruction, whose God him a peny. And he saith is their belly, and whose unto them, Whose is this glory is in their shame, image and superscription? who mind earthly things) They fay unto him, Ce-For our conversation is in fars. Then saith he unheaven, from whence al- tothem, Render therefore fo we look for the Savi- unto Cefar, the things our, the Lord Jesus Christ; which are Cesars; and unwho shall change our vile to God, the things that are body, that it may be fashi- Gods. When they had oned like unto his glori- heard these words, they ous body, according to marvelled, and left him,

Trinity.

The Collect.

Lord, we befeech thee, absolve thy

Four and twentieth Sunday after Irinity.

ful goodness we may all pray for you, and to desire be delivered from the that ye might be filled bands of those fins, which with the knowledge of his by our frailty we have will in all wisdom and spicommitted. Grant this, ritual understanding. That O heavenly Father, for ye might walk worthy of lesus Christs sake; our bleffed Lord and Saviour. Amen.

The Epiftle. Col. 1. 3.

IT E give thanks to strengthened with V V God, and the Father of our Lord Jesus rious power, unto all pa-Christ, praying always for tience and long-suffering you, fince we heard of with joyfulness: giving your faith in Christ Jesus, thanks unto the Father, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ye heard before in the it, and knew the grace of even now dead; but come learned of Epaphras our her, and she shall live. is for you a faithful mini- lowed him, and fo did his ster of Christ; who also disciples. (And behold, a declared unto us your love woman which was difeain the Spirit. For this cause sed with an issue of blood we also, since the day we twelve years, came behind

that through thy bounti- heard it, do not cease to the Lord unto all pleafing, being fruitful in every good work, and increasing in the knowledge of God; might, according to his glowho hath made us meet to be partakers of the inheritance of the faints in light.

The Gospel. S. Matth. 9. 18. word of the truth of the W Hile Jesus spake Gospel; which is come these things unto unto you, as it is in all the Johns disciples, behold, world, and bringeth forth there came a certain rufruit, as it doth also in you, ler and worshipped him, fince the day ye heard of faying, My daughter is God in truth. As ye also and lay thy hand upon dear fellow-fervant, who And Jesus arose, and fol-

fort WOI be

Fiz

him a

of hi

faid 1

may

ment

But Je

and w

faid,

comf

made

wom

from

Tefus

houf

firels

king

them

maio

eth.

to fo

peop

wen

the l rose

wen

land

The fi

S

of th

they

thro him Lo Five and twentieth Sunday after Trinity.

of his garment. For the Epiftle. Jer. 23. 5. filled faid within her felf, If I faith the Lord, that may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he easing, said, Daughter, be of good every comfort, thy faith hath made thee whole. And the woman was made whole he all scom that hour) And when is his name whereby he from that hour) And when is his name whereby he isglo- Jesus came into the rulers shall be called, The Lord all pa- house, and saw the min- our Righteousness. Therestrels and the people ma- fore behold the days come king a noise, he faid unto faith the Lord, that they them, Give place; for the shall no more fay, The land.

> The five and twentieth Sunday after Trinity. The Collect.

Lord. Amen.

maid is not dead, but fleep- Lord liveth who brought eth. And they laughed him up the children of Israel to fcorn. But when the out of the land of Egypt; people were put forth, he but, The Lord liveth who went in, and took her by brought up, and who led the hand, and the maid a- the feed of the house of rose. And the same hereof Israel out of the North went abroad into all that Country, and from all countries whither I have driven them, and they shall dwell in their own land,

The Gospel. S. John 6. 5. STir up, we beseech thee, O Lord, the wills up, his eyes and of thy faithful people, that faw a great company come they plenteously bringing unto him, he faith unforth the fruit of good to Philip, Whence shall works, may of thee we buy bread that these be plenteously rewarded may eat? (And this he said through Jesus Christ our to prove him for he him-

ease to

desire

ffering giving ather, eet to

inhe-

nts in

9. 18. Spake s unto hold,

n ruhim, ter is come

upon live. d folid his old, a

difeablood ehind him

felf knew what he would feen the miracle that le aved. do.) Philip answered him sus did, said, This is of man b two hundred peny-worth truth that prophet that of bread, is not sufficient should come into the for them, that every one world. of them may take a little. One of his disciples Andrew, Simon Peters brother, faith unto him, There is a lad here who hath five barley-loaves, and two fmall fishes; but what are they among fo many? And Jesus said, make the men fit down. Now there was much grass in the place. So the men fat down in number about five thoufand. And Jesus took the loaves, and when he had given thanks, he diffributed to the disciples, and followed him without de-they the disciples to them that lay; Grant unto us all, cher were set down, and like- that we being called by pread wife of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up commandments, through the fragments that remain, the same Jesus Christ our that nothing be Therefore they gathered The Epiftle. Rom. 10. 9. them together, and filled twelve baskets with the fragments of the five bar- Lord Jesus, and shalt beley-loaves, which remain- lieve in thine heart, that ed over and above unto God hath raised him from them that had eaten. Then the dead, thou shalt be those men, when they had

If there be any more Sundays before Advent Sunday, the Service some of those Sundays that were a mitted after the Epiphany, Shall h taken in to supply so many as an here wanting. And if there be fewer, the overplus may be emitted. provided that this last Callett, Epi file, and Gofpel shall always be used upon the Sunday next before Advent

Saint Andrews day.

The Collect.

Lmighty God who How I didft give fuch grace on h unto thy holy Saint Andrew, that he rea. how dily obeyed the calling of him thy Son Jesus Christ, and not I thy holy word, may forth- Asit with give up our felves obediently to fulfil thy holy loft. Lord Amen.

IF thou shalt confess with thy mouth the laved

of the Apostle have tiful that peac ding they the C Lord

OULT

com

hear

God

not

eous

moutl

unto Cript

believ

be aff

no di

lew a

the fa

rich 1

on h

shall

that Je aved. For with the heart their found went into all is of man believeth unto righter the earth, and their words the courners, and with the unto the ends of the world. But I say did not Israel ento salvation. For the know? First Moses saith, for the farmed for the service of believeth on him shall not be ashamed. For there is no difference between the low as an one difference between the left, Epi the same Lord over all is on him. For whosever that sought me not. I was made manifest unto them shall call upon the Name that asked not after me. ay. of the Lord shall be faved. But to Ifrael he faith, All who How then shall they call day long I have stretched how then shall they call day long I have stretched forth my hands unto a dispossible have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preaches all, ed by preach except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace and bring glad till dings of good things! but and I will make you fishers ft our dings of good things! but and I will make you fifthers they have not all obeyed of men. And they straight 0.9. onfefs the our report? Sothen, faith on from thence, he law

aved

the Gofpel, for Efaias faith way left their nets, and Lord, who hath believed followed him. And going that hearing by the word of the Son of Zebedee, and from God, But I fay, Have they John his brother in a ship not heard? Yes verily, with Zebedee their Fa-

ther_

Saint I homas the Apostle.

and he called them. And eth unto an holy temple feen i they immediately left the in the Lord; in whom ye ved; ship and their father, and also are builded together followed him,

Saint Thomas the Apostle. The Collect.

Lmighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Sons refurrection; Grant us fo perfectly, and without all doubt to believe in thy fon of the nails, and put my Jesus Christ, that our faith singer into the print of the in thy fight may never be reproved. Hear us, OLord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory now and for evermore.

The Epiftle. Ephel. 2. 19. Ow therefore ye are no more strangers and foreigners, but fellowcitizens with the faints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jefus Christ himself being the chief corner-stone; in whom all the building,

ther, mending their nets; fitly framed together grow. Thom for an habitation of God have through the Spirit.

The Gospel. S. John 20. 24. fus in discip twelve called Didy- writt mus, was not with them thefe when Jesus came. The o- migh ther disciples therefore the faid unto him, We have and feen the Lord, But he faid migh unto them, except I shall his I fee in his hands the print nails, and thrust my hand into his side. I will not believe. And after eight days again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and faid, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hitherthy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and faid unto him, My Lord, and my God. Jefus faith unto him. Thomas,

have ny oti

The

bleff haft Gof out befe ving fion They ness by t ctri thre Lo

and

Fo

The Conversion of Saint Paul.

Thomas, because thou hast disciples of the Lord, went temple seen me, thou hast belied unto the high priest, and om ye ved; blessed are they that desired of him letters to God have believed. And ma- gogues, that if he found ny other figns truly did Je-fus in the presence of his they were men or women, of the disciples, which are not he might bring them bound written in this book, but them these are written, that ye journeyed, he came near The o-might believe that Jesus is Damascus, and suddenly refore the Christ, the Son of God; there shined round about have and that believing, ye him a light from heaven. ne said might have life through And he fell to the earth, his Name.

shall

print

ut my

of the hand

ll not

eight

Ciples

nomas

came

fhut,

nidft,

unto

Tho-

ny fin-

ands;

hand,

fide,

, but

nomas unto

d my

him. omas,

and heard a voice faying unto him, Saul, Saul, why The Conversion of Saint Paul. persecuteit thou me? And The Collect. he faid, Who art thou, God, who through Lord? And the Lord faid. I the preaching of the I am Jesus whom thou perbleffed Apostle Saint Paul, secutest: it is hard for thee haft caused the light of the to kick against the pricks. Gospel to shine through- And he trembling and aout the world: Grant, we stonished, faid, Lord, what befeech thee, that we ha- wilt thou have me to do? vinghis wonderful conver- And the Lord faid unto fion in remembrance, may him, Arife, and go into shew forth our thankful- the city, and it shall be ness unto thee for the same, told thee what thou must by following the holy do- do. And the men which ctrine which he taught, journeyed with him stood through Jesus Christ our speechless, hearing a voice Lord. Amen. Man and but feeing no man. And For the Epiftle. Acts 9. 1. Saul arole from the earth, A Nd Saul yer breath- and when his eyes were o-I ing out threatnings pened, he faw no man; and flaughter against the but they led him by the hand

The Conversion of Saint Paul.

hand, and brought him in- things he must fuffer for to Damascus. And he was my Names sake. And A. three days without fight, nanias went his way, and and neither did eat nor entred into the house; drink. And there was a and putting his hands on certain disciple at Damas- him, said, Brother Saul. cus, named Ananias, and the Lord (even Jesus that to him faid the Lord in a appeared unto thee in the faid, Behold, I am here, fent me, that thou might. And Veril vision, Ananias. And he way as thou camest) hath unto him, Arise, and go be filled with the holy into the street which is Ghost. And immediately called Straight, and inquire there fell from his eyes as tration in the house of Judas for it had been scales; and man one called Saul, of Tarfus: he received fight forth- of his for behold, he prayeth, and with, and arose, and was upon hath feen in a vision a man baptised. And when he lingth named Ananias, coming had received meat, he was rael. in, and putting his hand strengthened, Then was hath on him, that he might re- Saul certain days with the breth ceive his fight. Then A- disciples which were at ther, nanias answered, Lord, I Damascus. And straight- or ch have heard by many of this way he preached Christin man, how much evil he the fynagogues, that he is ceive hath done to thy faints at the Son of God. But all Jerusalem, and here he that heard him were amazhath authority from the ed, and faid, Is northis he chief priefts to bind all that destroyed them which that call on thy Name. called on this Name in The Pr Butthe Lord saidunto him, Jerusalem, and came hi-Go thy way; for he is a ther for that intent, that chosen vessel unto me, to he might bring them bear my Name before the bound unto the chief Gentiles, and kings, and priefts? But Saul increafthe children of Ifrael. For ed the more in frength, I will flew him how great and confounded the Lews

which

which provi Chris The G

DI hold, and f shall ' that lowe my 1 shall life. first :

> ple, on of

laft f

bly 1 that er for which dwelt at Damascus, Son was this day presentproving that this is very ed in the temple in fub-Christ.

A be

, and

ouse;

ads on

Saul.

The Gospel. S. Matth. 19.27. may be presented unto Eter answered and thee with pure and clean

ne in The Presentation of Christ in the Temple, commonly called, The Purificarion of Saint Mary the Virgin.

his he first shall be last, and the

which last shall be first.

ne hi-

that

them

chief creaf-

ngth,

Lews

which

The Collect.

that as thy only begotten years. And I will come

stance of our flesh; so we faid unto Jesus, Be- hearts, by the same thy

the fons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in righteoufness. Then shall the offerings of Judah and A living God, we hum- to the Lord, as in the days Lmighty and ever- Jerusalem be pleasant unbly befeech thy Majesty, of old, and as in former

M

near to you to judgment, him by the holy Ghoff. and I will be a fwift wit- that he should not fee ness against the forceners, death, before he had feen and against the adulterers, the Lords Christ. And he and against falfe swearers, came by the spirit into the and against those that oppress the hireling in his rents brought in the child wages, the widow and the Jefus, to do for him after fatherless, and that turn the custom of the law. afide the ftranger from his right, and fear not me, faith the Lord of hofts.

The Gofpel. S. Luke 2. 22.

Nd when the days of her purification, according to the law of Mofes, were accomplished, they brought him to Jerufalem, to present him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) And to offer a facrifice, according of him. And Simeon blefto that which is faid in the fed them, and faid unto law of the Lord, A pair Mary his Mother, Behold of turtle doves, or two this child is fet for the fall young pigeons. And be- and rifing again of many hold, there was a man in in Ifrael; and for a fign Jerusalem, whose name which shall be spoken awas Simeon; and the same gainst, (Yea, a sword shall man was just and devout, pierce through thy own waiting for the consolati- soul also) that the thoughts on of Israel: and the ho- of many hearts may be ly Ghost was upon him. revealed. And there was And it was revealed unto one Anna a Prophetes,

temple; and when the pathen took he him up in his arms, and bleffed God. and faid, Lord, now lettest thou thy servant depart in peace, according to thy word, For mine eyes have feen thy falvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Ifrael, And Joseph and his mother, marvelled at those things which were spoken

the of th was had feve gini wide and depa temp with nigh com gave to th him ed fo rufal had

traite thy f

acco

the

into

city

child

ftron

wild

God

of th Gran

the

thias

Saint Matthias

the daughter of Phanuel, ing alway preserved from of the tribe of Aser; the false Apostles, may be orwas of a great age, and dered and guided by faith had lived with an husband ful and true Pastors. seven years from her vir-through Jesus Christ our ginity. And she was a Lord. Amen. departed not from the I stood up in the midst temple, but served God of the disciples, and said. with fastings and prayers (The number of the names night and day. And the together were about an coming in that instant, hundred and twenty) Men gave thanks likewise un- and brethren, this scripto the Lord, and spake of ture must needs have been him to all them that look-fulfilled which the holy ed for redemption in Je-Ghost by the mouth of rusalem. And when they David spake before conhad performed all things cerning Judas, who was according to the law of guide to them that took the Lord, they returned Jesus: for he was numbred into Galilee, to their own with us, and had obtained city Nazareth. And the part of this ministry. Now child grew, and waxed this man purchased a field strong in spirit, filled with with the reward of iniquiwisdom; and the grace of ty, and falling headlong God was upon him.

Shoft,

ot fee

d feen

and he

nto the

he pa-

child

after

law,

in his

God,

w let-

it de-

ording

mine

falva-

It pre-

ice of

ligh-

d the

Ifrael.

mo-

those

poken

i blef-

unto

ehold

he fall

many

a fign

en a-

l shall

own

ughts

y be

e was

etess,

the

Saint Matthias day, The Collect.

traitor Judas, didst choose their proper tongue, Acel-

widow of about fourscore For the Epistle. Acts. 1. 15 and four years; which IN those days Peter he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwel-Almighty God, who lers at Jerusalem, insomuch into the place of the as that field is called in thy faithful fervant Mat- dama, that is to fay, The thias to be of the number field of blood. For it is of the twelve Apostles; written in the Book of Grant that thy Church be- Pfalms, Let his habitation

M 2

be desolate, and let noman prudent, and hast revealed dwell therein; and his Bi- them unto babes. Even fo, shoprick let another take. Father, for so it seemeth Wherefore of these men good in thy fight. which have companied things are delivered unto with us all the time that me of my Father: and no the Lord Jesus went in and man knoweth the Son but out among us, beginning the Father; neither knowfrom the baptism of John, eth any man the Father unto that same day that he save the Son, and he to was taken up from us, must whomsoever the Son will one be ordained to be a witness with us of his refurrection. And they appointed two, Joseph called Barlabas, who was firnamed Justus, and Matthias. And they prayed, and lowly in heart, and ye faid, Thou, Lord, which shall find rest unto your knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this The Annunciation of the bleffed Virgin Ministry and Apostleship, from which Judas by tranfgreffion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles. The Gospel. S. Mat. 11. 25.

that time Jesus answered and said, I cause thou halt hid these Lord. things from the wife and

reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and fouls. For my yoke is easie, and my burden is light.

For

Aha

fign

ask

or in

Aha

neit

Lord

ye n

vid,

you

ye w

The

felf

Beho

ceiv

fhall

nuel

fhall

knov

and

Gab

unto

nam

gin

who

of th

thev

And

to he

that

the I

The

Mary.

The Collect.

E beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and paffion we may be brought unto the glory of thank thee, O Father, Lord his refurrection, through of heaven and earth, be- the same Jesus Christ our

The

nuel. Butter and honey know to refuse the evil, and choose the good.

The Golpel. S. Luke 1. 26.

For the Epistle. Isa. 7. 10. fed art thou among wo-Oreover the Lord men. And when the faw I spake again unto him, she was troubled at Ahaz, faying, Ask thee a his faying, and cast in her fign of the Lord thy God; mind what manner of faask it either in the depth, lutation this should be. or in the height above. But And the angel faid unto Ahaz faid, I will not ask, her, Fear not, Mary; for neither will I tempt the thou hast found favour Lord. And he faid, Hear with God. And behold, ye now, O house of Da- thou shalt conceive in thy vid, Is it a small thing for womb, and bring forth a you to weary men, but will Son, and shalt call his name ye weary my God also? Jesus. He shall be great, Therefore the Lord him- and shall be called the Son felf shall give you a fign, of the Highest: and the Behold, a virgin shall con- Lord God shall give unto ceive and bear a Son, and him the throne of his fashall call his name Imma-ther David. And he shall reign over the house of Jashall he eat, that he may cob for ever, and of his kingdom there shall be no end. Then faid Mary unto the angel, how shall this Nd in the fixth be, feeing I know not a month the angel man? And the angel an-Gabriel was sent from God swered and said unto her, unto a city of Galilee, The holy Ghost shall come named Nazareth, to a vir- upon thee, and the power gin espoused to a man of the Highest shall overwhose name was Joseph, shadow thee: therefore alof the house of David; and so that holy thing which the virgins name was Mary. I shall be born of thee, shall And the angel came in un- be called the Son of God. to her, and said, Hail, thou And behold, thy cousin that art highly favoured, Elizabeth, she hath also the Lord is with thee; blef-conceived a Son in her

The

ealed

n fo.

meth

unto

nd no

n but

now-

ather

he to

n will

unto

rand

Iwill

ce my

learn

k and

d ye

your

easie,

d Virgin

e, O

, that

he in-

Jefus

ige of

crois

ly be

ory of

rough

lt our

thy

ht.

All

old age; and this is the fixth month with her who was called barren. For with God nothing shall be unpossible. And Mary faid, Behold, the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

Satnt Marks day.

The Collect.

Almighty God who hast instructed thy holy Church with the heavenly doctrine of thy Evanelist Saint Mark; give us grace, that being not like children carried away with every blaft of vain doctrine, we may be established in the truth of thy holy Gospel, through Jefus Christ our Lord. Amen. The Epistle. Ephes. 4. 7.

I Nto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he faith, when he afcended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descend-

ed is the same also that afdv, ut cended up far above all felf it heavens, that he might fill all things) And he gave fome apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfeeting of the faints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the flight of men, and cunning craftinels, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom thewhole body fiely joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the bon dys

The !

A

bandr

inme

he tal

ry L

fruit,

mayl

Now

throu

have

bide

As th

fruit

bide

can

me.I

bran

in n

fam

fruit

can

abic

fort

wit

the

the

ed.

my

sha

it 1

He

rifi

fru

m

Saint Philip and Saint James.

dy, unto the edifying of it disciples. As the Father felf in love.

hat af-

ve all

the fill

gave

lome

evan-

aftors,

e per-

s, for

iftry,

ie bo-

we all

f the

now-

God,

unto

ature

hrift;

e no

d to

about

doct-

men,

ineis,

wait

king

may

n all

nead,

hom

Oyn-

pact-

very

ding

ig in

part,

bon

dys

The Gofpel. S. John 15. 1.

Am the true vine, and my Father is the huf-Every branch bandman. in me that beareth not fruit, I have kept my Fathers he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now clean you are through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of it felf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth Jesus Christ to be the way. in me, and I in him, the the truth, and the life, that fame bringing forth much following the steps of thy fruit; for without me ye holy Apostles, Saint Phican do nothing. If a man lip and Saint James, we abide not in me, he is cast may stedfastly walk in the forth as a branch and is way that leadeth to eterthem, and cast them into the fire, and they are burn- Lord. Amen. ed. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much

hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James Day. The Collect.

Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son withered; and men gather | nal life, through the fame thy Son Jesus Christ our

The Epiftle. S. James I. T. Amesa fervant of God. and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brefruit; fo shall ye be my thren, count it all joy M 4 when

Saint Philip and Saint James.

when ye fall into divers temptation, for when he temptations; knowing this, is tried, he shall receive the that the trying of your Crown of life, which the faith worketh patience. Lord hath promised to But let patience have her them that love him. perfect work, that ye may The Gospel. S. John 14. 1. be perfect and intire, wanting nothing. If any of you his disciples, Letnor lack wisdom, let him ask your heart be troubled; ye of God, that giveth to all believe in God, believe almen liberally, and up- so in me. In my Fathers braideth not, and it shall house are many mansions: be given him. But let him If it were not so, I would ask in faith, nothing wa- have told you. I go to prevering; for he that waver- pare a place for you: And eth is like a wave of the if I go and prepare a place Sea, driven with the wind, for you, I will come again, and toffed. For let not and receive you unto my that man think that he shall felf, that where I am there receive any thing of the ye may be also. And whi-Lord. A double-minded ther I go, ye know, and man is unstable in all his the way ye know. ways. Let the brother of mas faith unto him, Lord, low degree rejoyce in that we know not whither thou he is exalted; but the rich, goeft, and how can we in that he is made low; be- know the way? Jesus saith cause as the flower of the unto him, I am the way, grass he shall pass away; the truth, and the life; no For the Son is no fooner man cometh unto the Farisen with a burning heat, ther but by me. If ye had but it withereth the grafs, known me, ye should have and the flower thereof fal-known my Father also; leth, and the grace of the and from henceforth ye fashion of it perisheth: so know him, and have seen also shall the rich man fade him. Philip saith unto away in his ways. Bleffed him, Lord, fhew us the Fais the man that endureth ther, and it sufficeth us

A ND Jesus said unto Thoeius

esus i l been vou, know that

feen t fayef the F not t ther, the v to yo felf; dwel the that and else ry w rily that

> that cau And ask

wor

do a

I do be g ve

> my Sa

thy

en he ch the ed to 14. 1. etnot ed; ye eve alathers fions;

would o pre-: And place again, to my there whi-, and

Tho-Lord, rthou n we faith way, e; no e Fa-

e had lhave allo: h ye. feen

unto e Fah us Jesus

ve the been so long time with the holy Ghost; Leave us you, and yet hast thou not not, we beseech thee, deknown me, Philip? He stitute of thy manifold gifts, that hath feen me, hath nor yet of grace to use feen the Father: and how them alway to thine hod unto fayest thou then, Shew us nour and glory, through the Father? Believestthou Jesus Christ our Lord. not that I am in the Fa- Amen. ther, and the Father in me? For the Epiftle. Acts 11. 22. the words that I speak un- Idings of these things to you, I fpeak not of my felf; but the Father that of the Church which was dwelleth in me, he doeth in Jerusalem: And they Believe me the works. that I am in the Father, he should go as far as Anand the Father in me; or else believe me for the very works fake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do alfo, and greater works than these shall he do; because I go unto my Father. And whatfoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

> Saint Barnabas the Apostle. The Collect.

thy holy Apostle Barna- Christians first in Antioch.

efus faith unto him. Have bas with fingular gifts of

came unto the ears fent forth Barnabas, that tioch. Who when he came and had feen the grace of God was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarius for to feek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they affembled themselves with the Church, and Lord God Almigh- taught much people; and ty, who didst endue the disciples were called

And

Saint John Baptist.

And in these days came chosen you, and ordained prophets from Jerufalem you, that ye fhould go and unto Antioch. And there bring forth fruit, and that flood up one of them na- your fruit should remain: med Agabus, and fignified that whatfoever ye fhall by the Spirit, that there ask of the Father in my should be great dearth Name, he may give it you throughout all the world; which came to pass in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in ludea. Which also they did, and fent it to the elders by the hands of Barnabas and Saul.

his friends. Ye are my friends, if ye do whatfoever I command you. Henceforth I call you not not chosen me, but I have

Saint Fohn Baptift. The Collect.

Lmighty God, by whose providence rough thy fervant John the Bap-tist was wonderfully born, and fent to prepare the way of thy Son our Savi-our, by preaching of re-pentance. Make us forty pentance; Make us fo to Cry. follow his doctrine and ho-fhall The Gospel. S. John 15.12. ly life, that we may truly grass His is my command-repent according to his ness ment, that ye love preaching, and after his exercise one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for truths fake, through Jesus The Christ our Lord. Amen.

For the Epistle. Ifa. 40. 1. Omfort ye, comfort ye my people, faith fervants; for the fervant your God. Speak ye comknoweth not what his fortably to ferufalem, and Lord doeth: but I have cry unto her, that her warcalled you friends; for all fare is accomplished, that things that I have heard of her iniquity is pardoned; my Father, I have made for the hath received of the known unto you. Ye have Lords hand double for all her

er fin hat c ernes vay c traigh nigh-v Every Ited, ain a ow,a be ma

> The flow wor Itan that

get mou that

lift itre afra

of Ju

Saint John Baptist.

er fins. The voice of him Behold, the Lord God dained er lins. The voice of him behold, the Lord God hat crieth in the willgo and hat crieth in the willlerness, Prepare ye the hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He it you levery valley shall be exled, and every mountain and hill shall be made the lambs with his arm, ow, and the crooked shall and carry them in his boby be made straight, and the fom, and shall gently lead those the glory of the Lord shall born, be revealed, and all stesh shall see it together; for the mouth of the Lord shall be delivered; and she brought forth a son. And so to to the shall stesh shall shall stesh shall stesh shall stesh shall stesh shall sh truly grass, and all the goodli- Lord had shewed great on his ness thereof is as the flow-mercy upon her, and they rejoyced with her. And it rejoyced with her. And it came to pass, that on the corthe deth, because the Spirit of the Lord bloweth upon it: furely the people is grass.

The grass withereth, the flower fadeth, but the flower fadeth, but the month word of our God shall and said, Not so; but he flowed for ever O Zion shall be called John And faith stand for ever. O Zion shall be called John. And com- that bringeft good tidings, they faid unto her, There

her of Judah, Behold your God,

dained

get thee up into the highwarmountain: O Jerusalem, is called by this name. And
that bringest good tidings,
that
that bringest good tidings,
they made signs to his fathe strength; lift it up, be not
afraid: say unto the cities
of all wrote.

wrote, faying, his name is John. And they marvel-led all. And his mouth was opened immediately, and his tongue loofed, and might ferve him without and the led the would grant unto us, that befeed we, being delivered out of and P the hands of our enemies, or each might ferve him without and the led the he spake and praised God. fear, in holiness and right And fear came on all that teousness before him all dwelt round about them; the days of our life. And and all these sayings were thou, Child, shalt be calnoised abroad throughout led the prophet of the all the hill-country of Ju- Highest; for thou shalt go dea. And all they that had before the face of the Lord heard them, laid them up to prepare his ways; to in their hearts, faying, give knowledge of falva-What manner of child shall tion unto his people by the certa this be? And the hand of remission of their sins, the Lord was with him. through the tender mercy And his father Zacharias of our God, whereby the was filled with the holy Day-spring from on high Ghost, and prophesied, hathvisitedus; to give light faying, Bleffed be the to them that sit in darkness, Lord God of Israel, for he and in the shadow of death, hath visited and redeemed to guide our feet into the And his people, and hath raif- way of peace. And the ed up an horn of salvation child grew, and waxed for us, in the house of his strong in spirit; and was fervant David; as he spake in the deserts till the day by the mouth of his holy of his shewing unto Israel. prophets, which have been fince the world began; that we should be saved! from our enemies, and from the hand of all that hate us; to perform the Christ didst give to thy Amercy promised to our fa- postle Saint Peter many thers, and to remember excellent gifts, and comhis holy covenant; the oath mandedst him earnestly to which he fware to our fa-

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus feed

and th y to hey

crown throu Lord. For t

ed fo he ki ther **fwor** itple ceed ter a days henc in p him of f inte brin ple. kept was of 1 for

\$WC

WOL

fort

Bout that time He-ys; to A rod the king stretchfalva, ed forth his hands to vex by the certain of the Church. And he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered vaxed in prison, and delivered him to four quarternions of foldiers to keep him, intending after Eafter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceating of the Church unto God would have brought him two foldiers, bound with

that he feed thy flock; Make, we as, that befeech thee, all Bishops and Pastors diligently to breach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our the Lord. Amen.

For the Epistle. Acts 12.1.

A Bout that time He
two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shinned in the prison; and he simote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy felf, and bind on thy fandals: and so he did And he faith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wift not that it was true which was done by the angel; but thought he faw a vision. When they were past the first and the second ward, they came unrotheiron-gate that leadeth unto the city, which opened to them of its own accord; and they went out, and paffed on through one street, and forthwich the angel departed from him. And when Peter was come to himself, he said, Now for him. And when Herod I know of a furery, that the Lord hath fent his anforth, the same night Pe- gel, and hath delivered me ter was fleeping between out of the hand of Herod; and

who Jefus ny Anany

was

e day

frael.

comly to

feed

Saint fames.

and from all the expecta- earth, shall be loofed in tion of the people of the heaven. Tews.

The Gofpel. S. Matth. 16.12.

Hen Jesus came into the coasts of Cefarea Philippi, he asked his disciples, saying, Whom do holy Apostle Saint James men fay that I, the Son of leaving his Father and all man am? and they faid, that he had, without delay the Je Some fay that thou art was obedient unto the John the Baptist, Some E- calling of thy Son Jesus lias, and others Jeremias, Christ, and followed him: or one of the Prophets. He so we for saking all world. faith unto them, But whom ly and carnal affections fay ye that I am? And Simon Peter answered and follow thy holy commandfaid, Thou art Christ, the ments, Son of the living God. And Christ our Lord. Amen. Jesus answered and said For the Epistle. Acts 11. 27. unto him, Bleffed art thou, and blood hath not reveal-

Saint fames the Apostle. The Collect.

Rant, O merciful I God, that as thine may be evermore ready to through elus

and part of Chap. 12.

Simon Bar-jona: For flesh IN those days came pro-A phets from Jerusalem ed it unto thee, but my Fa- unto Antioch. And there ther which is in heaven. stood up one of them na-And I say also unto thee, med Agabus, and signified that thou art Peter, and by the spirit, that there upon this Rock I will build should be great dearth my Church; and the gates throughout all the world; of hell shall not prevail a- which came to pass in the gainst it. And I will give days of Claudius Cesar. unto thee the keys of the Then the disciples, every kingdom of heaven: and man according to his abiwhat soever thou shalt bind lity, determined to send on earth shall be bound in relief unto the brethren heaven; and whatfoe- which dwelt in Judea. ver thou shalt loose on Which also they did, and 1 ient

ent it hands Saul. I Heroc forth l

tain o he kill of Joh becau ther t

The G

1

child worf firing aim. What unto my 1

thy k lwer not 1 able

one c

the o

that to b bapt

with we a unto

inde bapt that

but

ostle.

him; worldady to mand-Jesus

I. 27. 12. e pro-

men.

falem there m nanified there learth

orld; n the Cefar. every s abifend

thren udea. and fent

hands of Barnabas and to give, but it shall be gi-Saul. Now about that time, ven to them for whom it is Herod the king stretched prepared of my Father. forth his hands to vex cer- And when the ten heard erciful tain of the Church. And it, they were moved with thine he killed James the brother indignation against the James, of John with a sword. And two brethren. But Jesus and all because he saw it pleased called them unto him, and

> Hen came to him the them, and they that are worshipping him, and defiring a certain thing of him. And he faid unto her, my two fons may fit the one on thy right hand and the other on the left, in thy kingdom. But Jefus answered and said, Ye know not what ye ask. Are ye fom for many. able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They fay unto him

oled if ent it to the elders by the and on my left, is not mine the Jews, he proceeded fur-ther to take Peter also. Jesus The Gospel. S. Matth. 20.20. exercise dominion over mother of Zebedees great, exercise authority ections children with her sons upon them. But it shall not be so among you: but whofoever will be great among you, let him be What wilt thou? She faith your minister; and whounto him, Grant that these sover will be chief among you, let him be your fervant: Even as the Son of man came not to be ministredunto, but to minister, and to give his life a ran-

> Saint Bartholomew the Apoftle, The Collect.

Almighty and everlasting God, who we are able. And he faith didft give to thine Apollie unto them, Ye shall drink Bartholomew grace truly indeed of my cup, and be to believe and to preach baptized with the baptism thy word; Grant, we bethat I am baptized with : feech thee, unto thy but tofit on my right hand, Church, to love that word which

For the Epistle. Acts 5. 12. thority upon them, are holy DY the hands of the A-called benefactors. But ye world figns and wonders wrought is greatest among you, let among the people, (and they were all with one accord in Solomons porch. And of the rest durst no ther is greater be that so And of the rest durst no man joyn himself to them: teth at meat, or he that strength them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overter passing by might over-shadow some of them. and sit on thrones judging mind There came also a multi-the twelve tribes of Israel. lieve tude out of the cities round about unto Jerusalem, bringing fick folks, and them which were vexed with unclean spirits, and they were healed every didst call Matthew from Jesus

which of them should be ac-

which he believed, and counted the greatest. And sires, both to preach, and receive the same, through less than the same of the Gentiles extended the greatest. And sires, he said unto them, The kings of the Gentiles extended the greatest. And sires, he said unto them, The kings of the Gentiles extended the greatest. And sires, he said unto them, The said unto th

Saint Matthew the Apostle. The Collect.

O Almighty God, who then our by thy bleffed Son our the receipt of custom to selve A Nd there was also a gelist; Grant us grace to forsake all covetous defires,

the

Chri

of G

And fires, and inordinate love shined in our hearts, to of riches, and to follow give the light of the know-the same thy Son Jesus ledge of the glory of God, them; Christ, who liveth and in the sace of Jesus Christ.

the glorious gospel of what that meaneth, I will Christ, who is the image have mercy, and not sa-

them; the lame thy Son Jelus ledge of the glory of God, them; Chrift, who liveth and reignerh with thee and the holy Ghoft, one God, world without end. Amen.

The Epiftle. 2. Cor.4, 1.

Therefore feeing we have this ministry as we have received mercy whe remained the hidden things of dishonesty, not walking in craftines, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our felves to every mans conscience in kings of them that are loft: In whom the god of this world hath blinded the minds of them which believe not, lest the light of Christ who is the image.

The Gospel. S. Matth. 9. 9.

And as Jesus passed in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus and man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the fight of God. But if our Gospel be hid, it is hid to them that are loft: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of the glorious gospel of the whole need not a Physical stream of the ficial unto them, They that are side unto them, They that are side unto them, they sat the receipt of the glorious gospel of the stream of the face of Jesus and sate the receipt of the sate sit.

The Gospel Land.

The face of the same man named Matthew sitting at the receipt of customs. And so sate sit in the face of customs. And so sate sit in the face of the sate sit.

The Gospel Lan the glorious gospel of what that meaneth, I will of God, should shine unto crifice; for I am not come , who them. For we preach not to call the righteous, but from Jesus the Lord; and our Saint Michael and all a

Saint Michael and all Angels. The Collect.

Everlasting God, who haft ordained and consti-

felves your servants for Je-fus sake. For God who ace to commanded the light to shine out of darkness, hath

fires,

constituted the services of Lamb, and by the word of angels and men in a won-their testimony; and they derful order; Mercifully loved not their lives unto grant, that as thy holy an- the death, Therefore regels alway do thee fervice joyce, ye heavens, and ye in heaven, so by thy ap- that dwell in them. Wo to pointment they may fuc- the inhabiters of the earth, cour and defend us on and of the fea: for the deearth, through Jefus Christ vil is come down unto you, our Lord. Amen.

For the Epiftle. Rev. 12. 7. cause he knoweth that he

Here was war in hea- hath but a short time. his Angels fought against A T the same time the dragon, and the dra- I came the disciples gon fought, and his angels; unto Jefus faying, who is and prevailed not, neither the greatest in the king was their place found any dom of heaven? And Jemore in heaven. And the fus called a little child ungreat dragon was cast out to him, and set him in the that old serpent, called the midst of them, and faid, deviland Saran, which de- Verily I fay unto you, Exceiveth the whole world; cept ye be converted, and he was cast out into the become as little children, earth, and his angels were ye shall not enter into the cast out with him. And I kingdom of Heaven. Whoheard a loud voice faying foever therefore shall humin heaven, Now is come ble himself as this little falvation, and strength, and child, the same is greatest the kingdom of our God, in the kingdom of heaven and the power of his And whoso shall receive Christ: for the accuser of one fuch little child, in our brethren is cast down my name, receiveth me. which accused them be- But whoso shall offend one fore our God day and of these little ones which night. And they overcame believe in me, it were bethim by the blood of the ter for him that a milstone

having great wrath, be-

ven: Michael and The Gofpel. S. Matth. 18. 1

were neck drov the worl ces be t but who Whe thy then from thee or m ving to be fire. fend calt ter f life

heed one for I heav

then

be c

way my] ven.

Sain

cian

were

d they s unto ore reand ye Word earth, he deto you, h, be-Wherefore if thy hand or our Lord. Amen. hat he thy foot offend thee, cut The Epiftle. 2 Tim. 4. 5. e. them off, and cast them 18. 1. from thee: it is better for time fciples who is king nd Jeld unin the d faid, ou, Exd, and Idren, be cast into hell-fire. Take

ord of

to the

.Who-

hum-

little

eatest

eaven

eceive

ld, in

rd one

e bet-

ftone

were

h me.

ven.

Saint Luke the Evangelift. The Collect.

heed that ye despife not

one of these little ones

for I fay unto you, that in

heaven their angels do al-

ways behold the face of

my Father which is hea-

which Lmighty God, who cal-11 ledit Luke the Physician, whose praise is in tia. Only Luke is with me,

were hanged about his the Gospel, to be an Evanneck, and that he were gelift, and Physician of drowned in the depth of the foul; May it please the fea. Wo unto the thee that by the whollom world, because of offen- medicines of the doctrine ces: for it must needs delivered by him, all the be that offences come; diseases of our souls may but wo to that man by be healed, through the mewhom the offence cometh. rits of thy Son Jefus Christ

WArch thou in all things, endure afthee to enter into life halt flictions, do the work of or maimed, rather than ha- an Evangelift, make full ving two hands or two feet proof of thy ministery. For to be cast into everlasting I am now ready to be of-fire. And if thine eye of- fered, and the time of my fend thee pluck it out, and departure is at hand. I have cast it from thee: it is bet- fought a good fight. I have ter for thee to enter into finished my course, I have life with one eye, rather kept the faith Henceforth then having two eyes to there is laid up for me a crown of righteoufness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them al-To that love his appearing. Do thy diligence to come shortly unto me : For Demas hath forfaken me, having loved this present world, and is departed unto Theffalonica: Orescens to Galatia, Titus unto Dalma-

Saint Simon and Saint Jude.

with thee : for he is profi- enter, first say, Peace be table to me for the ministery. Tychicus have I sent | Son of peace be there, your to Ephefus. The cloke that I left at Troas with Car-if not, it shall turn to you pus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the the copper-fmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10.1.

THe Lord appointed other feventy alfo, and fent them two and two before his face into every city and place whether he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few; pray yel therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways be- of James, to them that are hold, I fend you forth as fanctified by God the Falambs among wolves. Car-ther, and preferved in Jery neither purse, nor scrip, sus Christ, and called: nor shoes, and salute no Mercy unto you, man by the way. And in-peace, and love be multi-

Take Mark, and bring him to what soever house ye to this house. And if the peace shall rest upon it: again. And in the fame house remain, eating and drinking fuch things as they give: for the labourer is worthy of his hire.

> Saint Simon and Saint Jude, Apostles.

> > The Collect.

Almighty God, who hast built thy Church upon the foundation of the Apostles and prophets, Jefus Chrift himfelf being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. S. Jude 1.

TUde the fervant of Je-J fus Christ, and brother

gav unto falv for 1 and shou for onc Sair tain war of o con men our ness ly L Jefu fore bran kne Lor ple afte that

plie

hath ing unto grea

ang

thei

thei

and citie

man over

654

plied.

Saint Simon and Saint Jude.

plied. Beloved, when I going after strange slesh, gave all diligence to write are fet forth for an examunto you of the common ple, suffering the vengefalvation, it was needful ance of eternal fire. Likefor me to write unto you wife also these filthy and exhort you, that ye dreamers defile the flesh, should earnestly contend despise dominion, for the faith which was speak evil of dignities. once delivered unto the The Gospel. S. John 15. 17. Saints. For there are cer- Hefe things I comwares, who were before love one another. afterward destroyed them if they have persecuted their first estate, but left kept my saying, they will over to fornication, and have no cloke for their fin,

tain men crept in una- I mand you that ye of old ordained to this world hate you, ye know condemnation; ungodly that it hated me before it men, turning the grace of hated you. If ye were of our God into lascivious- the world, the world would ness, and denying the on- love his own : but because ly Lord God, and our Lord ye are not of the world, Jesus Christ. I will there- but I have chosen you out fore put you in remem- of the world, therefore the brance, though ye once worldhateth you. Rememknew this, how that the ber the word that I faid Lord having faved the peo- unto you, The fervant is ple out of the land of Egypt, not greater than the Lord: that believed not. And the me, they will also perseangels which kept not cute you; if they have their own habitation, he keep yours also. But all hath referved in everlaft- these things will they do ing chains under darkness, unto you for my Names unto the judgment of the fake, because they know great day. Even as Sodom not him that fent me. If and Gomorrha, and the I had not come and spocities about them, in like ken unto them, they had manner giving themselves not had fin : but now they

at are e Fain Jelied:

se ye

ce be

if the

your,

n it:

o you fame

g and

igs as

bour-

Jude,

, who

hurch

on of

ohets,

being

tone;

oyned

Spirit

at we

tem-

thee,

t our

of Je-

other

: I.

ire.

and nultiplied.

He that hateth me, hateth through Jesus Christ our my Father also. If I had Lord. Amen. not done among them the For the Epistle. Rev. 7. 2. works which none other A Nd I faw another anman did, they had not had I gel ascending from fin; but now have they the east, having the seal of both feen, and hated both the living God; and he me and my Father. But cried with a loud voice to this cometh to pass, that the four angels, to whom the wordmight befulfilled it was given to hurt the that is written in their law, earth, and the fea, faying, They hated me without a Hurt not the earth, neicause. But when the Com- ther the sea, nor the trees, forter is come, whom I till we have sealed the serwill fend unto you from vants of our God in their the Father, even the Spi- foreheads. And I heard rit of truth, which pro- the number of them which ceedeth from the Father, were sealed; and there he shall testifie of me. And ye also shall bear witness because ye have been with sand, of all the tribes of me from the beginning.

All Saints day.

The Collect.

haft knit together thine elect in one communion and fellowship, in the sealed twelve thousand. mystical body of thy Son Christ our Lord; Grant us sealed twelve thousand. grace fo to follow thy bleffed Saints in all vertuous thalim were fealed twelve and godly living, that we may come to those unspeakable joys which thou ses were hast prepared for them that thousand, unfeignedly love thee.

were fealed an hundred and fourty and four thouthe children of Ifrael.

Of the tribe of Juda were fealed twelve thousand.

Of the tribe of Reuben Almighty God, who were fealed twelve thoufand.

Of the tribe of Gad were

Of the tribe of A fer were

Of the tribe of Nephthousand.

Of the tribe of Manafsealed twelve

Oft fealed Of

Of

were !

fand.

were fand. Of

were fand.

were fand.

min thou

> lo,a no n all r and

> ftoo and the and

An voi 01

пр the

ge th de

an or fh

Of

ift our

. 7. 2. ner an-

feal of and he pice to fand. whom

rt the aying, , neitrees,

ne fertheir heard which

there ndred thoues of el.

were nd. uben hou-

were nd. were d. eph-

nafelve

elve

Of

fand.

Of the tribe of Levi were g from fealed twelve thousand.

Of the tribe of Isachar were fealed twelve thou-

Of the tribe of Zabulon were fealed twelve thoufand.

Of the tribe of Joseph were fealed twelve thoufand.

Of the tribe of Benjathousand.

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne,

Of the tribe of Simeon men; Bleffing, and glory, were fealed twelve thou- and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gofpel. S. Matth. 5. 1. Efus feeing the multi-

J tudes, went up into a mountain; and when he was fet, his disciples came unto him. And he opened his mouth, and taught them, faying, Bleffed are the poor in spirit for theirs min were fealed twelve is the kingdom of heaven. Bleffed are they that After this I beheld, and mourn: for they shall be lo, a great multitude which comforted. Bleffed are the meek: for they shall inherit the earth. Bleffed are they which do hunger and thirst after righteousness: and before the Lamb, clo- for they shall be filled. thed with white robes, and Bleffed are the merciful: and palms in their hands: for they shall obtain mer-And cried with a loud cy. Bleffed are the pure in voice, faying, Salvation heart: for they shall fee to our God, which fitteth God. Bleffed are the peaceupon the throne, and unto makers: for they shall be the Lamb. And all the an- called the children of God. gels flood round about the Bleffed are they which are throne and about the el- persecuted for righteousders, and the four beafts, ness sake: for theirs is the and fell before the throne kingdom of heaven. Blefon their faces, and wor- fed are ye when men shall shipped God, saying, A- revile you, and persecute

you,

The Communion.

you, and shall say all man- for great is your reward in ner of evil against you heaven: for so persecuted falfly for my fake, Rejoyce they the prophets which and be exceeding glad; were before you.

The Order for the Administration of the Lords Supper or Holy Communion.

TO many as intend to be Partakers of the Holy Communion shall signific their Names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wife he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before where offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at varience be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent Person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest, and the Ordinary shall proceed against the offending Person, according to the Cannon.

If The Table at the Communion-time having a fair white linen-cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords Prayer, with the Col-

lest following, the People kneeling.

come. Thy will be done in Earth, as it is in Heaven. A Lmighty God, unto Give us this day our daily whom all hearts be obread. And forgive us our pen, all defires known, and trespasses, as we forgive from whom no secrets are

Ur Father which them that trespass against art in Heaven; us. And lead us not into hallowed be thy temptation; But deliver Thy kingdom us from evil. Amen.

Collect.

hid of c rati that the fie t

> ¶ 7 tk 01

Ch

L ha

us

to

tl

n tl

n

ard in ecuted which

ords Il fignifie

done any e thereby d adverable, unamended

atisfied, Parties full purrceiveth

e Lord's arties fo all that that he to a godnister in

on, and ng any, Rubrick, in fourinst the

upon it, Mornanding he Col-

ainst into liver

unto De 04 and sare

hid; Cleanse the thoughts fourth generation of them ration of thy holy Spirit, mercy unto thousands in that we may perfectly love them that love me, and thee, and worthily magni- keep my commandments. fie thy holy Name, through Christ our Lord. Amen.

Then hall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and, the People fill kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

Od spake these words. I and faid, I am the Lord thy God: Thou shalt us, and incline our hearts have none other gods but to keep this law. me. People.

Lord, have mercy upon us, and incline our hearts keep holy the Sabbath-day. to keep this law.

Minister.

thy felf any graven image, is the Sabbath of the Lord nor the likeness of any thy God. In it thou shalt thing that is in heaven a- do no manner of work, bove, or in the earth be- thou, and thy fon, and neath, or in the water un- thy daughter, thy mander the earth. Thou shalt servant, and thy maidnot bow down to them, fervant, thy cattle, and the nor worship them: for I stranger that is within thy the Lord thy God am a jea- gates. For in fix days the lous God, and visit the fins Lord made heaven and of the Fathers upon the earth, the sea, and all that children, unto the third and lin them is, and rested the

of our hearts by the inspi-that hate me, and shew

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon

Minister.

Remember that thou Six days shalt thou labour. and do all that thou haft Thou shalt not make to to do; but the seventh day

leventh

The Communion.

feventh day: wherefore the Lord bleffed the feventh day; and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts that is his. to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou fhalt not bear falle witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his fervant, nor his maid, nor his ox, nor his als, nor any thing

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we befeech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

Lmighty God, whose kingdom is everlafting, and power infinite; upon Have mercy and whole Church, rule the heart of thy chofen Servant GEORGE, our King and Governor, that he (knowing whole Minifter he is) may above all things feek thy honour and glory; and that we and all his subjects (duly

consid rity h y fert bly ob for th hleffe nance

> Chris thee, liveth one !

end.

taug that inth and and eth l dom

leec and GEG Kin in a and

feel and peo

cha and 0

> thy Ch T

reighupon nearts

r false

covet thou eighvant,

s ox, hing

upon thy e be-

e two Prieft

hole laftice; the fo

hoour hat ini-

all our We

uly off-

considering whose authority he hath) may faithfuly ferve, honour and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, through Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Lmighty and everlafting God, we taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doft dispose and turn them as it feem eth best to thy godly wisdom; We humbly befeech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever feek thy honour and glory, and fludy to preferve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons fake, Jefus Christ our Lord. Amen.

Then shall be said, the Collect of the Day. And immediately after the

Collect, the Priest (hall read the E pistle, faying, The Epistle for The portion of Scripture appointed for the Epistle] is written in the----Chapter of -- beginning at the -verse. And the Epistle ended, he shall say, Here endeth the Epittle. Then shall he read the Gospel, (The people all standing up) saying. The holy Golpel is written in the---Chapter of -- beginning at the--verse. And the Gospel ended, shall be Jung or faid the Creed following, the People still standing, as before.

Believe in one God the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible:

And in one Lord Jefus Christ, the only begotten Son of God, Begorten of Father before worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one lubstance with the Father, by whom all things made: who for us men, and for our falvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day he role again, according to the Scriptures, And ascended into heaven, and fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : whose kingdom shall have no end.

And I believe in the holy Ghost, the Lord and which is in heaven. S. Mat. giver of life, who proceed- 5. 16. eth from the Father and the Son; who with the Fa- selves treasures upon earth, ther and the Son together where the ruft and moth is worshipped and glorisi- doth corrupt, and where ed, Who spake by the Pro- thieves break through and Catholick and Apostolick selves treasures in Church. I acknowledge ven, where neither rust nor one Baptism for the remis- moth doth corrupt, fion of fins, And I look for where thieves do not break Head, And the life of the 6. 19, 20. world to come. Amen.

Then the Curate shall declare unto the People what Holy-days, or Fasting-days are in the Week follow ing to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaim. ed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the Place.

Then hall follow the Sermon, or one of the Homilies, already fet forth, or hereafter to be fet forth by Authority.

Then fall the Priest return to the Lord's Table and begin the Offer. tory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Et your light so shine before men, that they may fee your good works and glorifie your Father

Lay not up for your And I believe one steal: but lay up for your refurrection of the through and steal. S. Mat.

> Whatfoever ye would that men should do unto you, even fo do unto them; for this is the law and the prophets. S. Matth. 7. 12.

> Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. Mat. 7. 21.

Zaccheus stood forth. and faid unto the Lord, Behold, Lord, the half of

my g poor, any v restor 19. 8

W

at ar coft? yard, the fi feede eth n

flock If you : grea reap I Con

D

they holy crific at th with hath ed,

the

the ! H **fhal** that shall ever ing

hear of n veth 9.6 he Offer thinketh retion.

Thine it they works Father . Mat.

your earth. moth where

h and your heaft nor

and break Mat.

vould unto hem; d the 12.

faith shall m of doth ather Mat.

orth. ord. ilf of my goods I give to the Let him that is taught 19. 8.

coft? Who planteth a vine- Gal. 6. 6, 7. vard, and eateth not of the fruit thereof? or who us do good unto all men, feedeth a flock, and eat- and especially unto them eth not of the milk of the that are of the houshold of flock ? I Cor. 9. 7.

If we have fown unto you spiritual things, is it a es, if a man be content great matter if we shall with that he hath : for we reap your worldly things. I Cor. 9. 11.

they who minister about 6.6, 7. by the obeli holy things live of the fat Charge them who are crifice? and they who wait rich in this world, that they at the altar, are partakers be ready to give, and glad with the altar? Even fo to distribute, laying up in hath the Lordalfo ordain+ store for themselves a good ed, that they who preach foundation against the the gospel, should live of time to come, that they the gospel. I Cor. 9.13,14.

shall reap little : and he that foweth plenteoully, shall reap plenteously. Let works and labour that proevery man do according- ceedeth of love; which ing ashe is disposed in his love ye have shewed for heart, not grudgingly, or his Names fake, who have of necessity; for God lo- ministred unto the faints veth a cheerful giver. 2Cor. and yet do minister. Heb. 9. 6, 7.

poor, and if I have done in the word, minister unany wrong to any man, I to him that teacheth in all restore four-fold. S. Luke good things. Be not deceived, God is not mock-Who goeth a warfare ed: for whatfoever a man at any time of his own soweth that shall he reap.

> While we have time, let faith. Gal. 6. 10.

Godliness is great richbrought nothing into the world, neither may we Do ye not know that carry any thing out, I Tim.

may stattain eternal life. He that soweth little, Tim. 6. 17, 18, 19.10 (6)

God is not unrighteous. that he will forget your 6. IO.

To do good, and to di-Aribute, forget not; for with fuch facrifices God is pleased. Heb. 13. 16.

Whofo hath this worlds good, and feeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of Let us pray for the whole God in him? 1 S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power. If thou haft much; give plenteoully. If thou hast little do thy diligence most mercigladly to give of that lit- full to accept de: for so gatherest thou journalms, and accepting thy felf a good reward in

809. He that hath pity upon the poor lendeth unto the Lord: and look what he

the day of necessity. Tob.4.

layeth out sit shall be paid him again Prov. 19. 17. Bleffed be the man that

provideth for the fick and needy: the Lord shall deliver him in the time of trouble. Plak 41. 1.

Whilst thefe Sentences are in reading, the Deacons, Church-wardens, or other fit Person appointed for that purpose, shall receive the alms for

the Poor, and other Devotions the People, in a defent Bason, be provided by the Parish for the purpose; and reverently bring it is the Priest, who shall humbly pre Sent and place it upon the holy Toble And when there is a Communion the Priest shall then place upon the Table so much Bread and Wine he shall think sufficient. After which done the Priest Shall fay,

stare of Christs Church militant here in earth.

Lmighty and everliving God, who by thy holy Apostle has taught us to make prayers and fupplications, and to give thanks for all men; We humbly

beleech thee If there be no alms or oblations, then shall the words (of alms and obla-tions) be left oblations; and to noreceive out unfaid.

thefe o coup prayers which we offer unto thy divine Majesty, befeeching thee to inspire communally the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We befeech thee

over hy Se our him v quierl grant Coun are p him, and i iustic of w and of th virtu heav Bisho they life :

110 to

Christ

min men ple grac this pref

thy

and

hea they thy ving

rigi of mo

of

votions . Bason, to boly Table mmunion e upon the Wine se fter which praymen;

re be no or oblatinen shall ords (of ng our nd obla-be left isaid.

offer jesty, afpire versal rit of cord: they holy 1 the

word, godthee alle

Christian kings, princes and them, who in this transitobring it is governors; and especially ry life are in trouble, sorhy Servant GEORGE, row, need, fickness, or aour King, that under ny other advertity. And him we may be godly and we also bless thy holy quietly governed: and Name for all thy fervants whole grant unto his whole departed this life in thy church are put in authority under thee to give us grace so to him, that they may truly follow their good examthe by justice, to the punishment may be partakers of thy haft of wickedness and vice, heavenly kingdom. Grant and to the maintenance this, O Father, for Jesus of thy true religion and Christs sake, our only Mevirtue. Give grace, O diator and Advocate. Amen. heavenly Father, to all When the Minister giveth warn-Bishops and Curates, that ing for the Celebration of the bely they may both by their life and doctrine fet forth day immediately preceding) ofter the Sermon or Homily ended, be thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly through Gods affiftance to grace, and especially to administer to all such as this congregation here shall be religiously and depresent, that with meek voutly disposed, the most heart and due reverence comfortable Sacrament of they may hear and receive the Body and Blood of thy holy Word, truly fer- Christ, to be by them reving thee in holiness and ceived in remembrance of righteousness all the days his meritorious cross and of their life. And we passion, whereby alone we

Ifo to fave and defend all to comfort and fuccour all

Communion, (which he fall always shall read this Exhortation following.

Dearly beloved on----day next I purpose, most humbly befeech thee obtain remission of oursins, of thy goodness, O Lord, and are made partakers of

the kingdom of heaven. mine your lives and con-Wherefore it is our duty versations by the rule of to render most humble and Gods commandments hearty thanks to Almighty and wherein foever ye Scripture, and be received create your daniel and and as worthy partakers of Therefore if any of you and he a blasphemer of God, and The way and means an hinderer or flanderer of

thereto is: First, to exa- his Word, an adulterer, on

vour f othat God our heavenly Father, shall perceive your selves the ta for that he hath given his to have offended, either crame Son our Saviour Jesus by will, word, or deed, into y Christ, not only to die for there to bewail your own Judas. us, but also to be our spiri-tual food and sustenance your selves to Almighty in that hely Sacrament. God, with full purpose of body Which being so divine and amendment of life. And which being to divine and amendment of life. And An comfortable a thing to if ye shall perceive your site, them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in cile your selves unto them, there the mean feafon to confi- being ready to make refti- of you der the dignity of that ho-ly mystery, and the great cording to the uttermost of scien peril of the unworthy receiving thereof, and fo to fearch and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may halv and also to offended you, as ye would have forgiveness of your minimals. come holy and clean to offences at Gods hand: Wor fuch a heavenly feast, in for otherwise the receiving the marriage-garment re- of the holy Communion geth quired by God in holy doth nothing else but in-scripture, and be received crease your damnation. eting

be in

crime

bene

T O

be in malice or envy, or in any other grievous Repent ye of crime; your fins, or else come not felves the taking of that holy Saeither crament, the devil enter
deed, into you, as he entred into
ir own Judas, and fill you full of confess all iniquities, and bring you to destruction both of body and soul.

And because it is requi-

d con-

ule of

nents

and :

iving

mion

t in-

tion.

you

God.

er of

r, Q0

he

your fite, that no man should as are come to the holy Communion, but with a full reight trust in Gods mercy, and with a quiet conscience; them, therefore if there be any of you, who by this means n, ac-cannot quiet his one con-nost of science herein, but requiinju-ne by counsel; let him come and to me, or to fome other have nister of Gods Word, and open his grief, that by the your ministry of Gods holy Word he may receive the benefit of absolution, together with ghostly counfel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

> Tor in case he shall see the people negligent to come to come to the ho

ly Communion, in flead of the for-mer, he shall use this Exhortation.

Early beloved brethren, on — I intend by Gods grace to celebrate the Lords Supper : unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being fo lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaft, decked his Table with all kind of provision, so that there lacketh nothing but the guests to fit down, and yet they who are called (without any cause) most unthankfully refuse come. Which of you in fuch a cafe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, left ye withdrawing your felves from this holy Supper, provoke Gods indignation against you. It is an easy matter tor

for a man to fay, I will the Son of God did vouch. Bloo not communicate, because fase to yield up his soul by Christam otherwise hindred death upon the cross for Saint with worldly business. But your salvation: so it is person. with worldly business. But fuch excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves how little such seigned excuses will avail before God. They that resused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so consider they were married, were not so courted the beavenly food our hear gains to consider they were married, were not so our humble petitions unto we kind the branch of the beavenly food our hear gains to consider they were married, were not so our humble petitions unto we kind the branch of the beavenly food our hear gains to consider they had beavenly of the beavenly food our hear gains to consider they were well the beavenly food our hear gains to consider they were the store of the same to see the same to so excused, but counted Almighty God our hear gains unworthy of the heavenly venly Father. feaft. I for my part shall be ready, and according to mine office, I bid you in the Name of God, Icall you in Christ's behalf, I exhort you, as you love your own salvation, that to come to the holy Com past; ye will be partakers of this munion of the Body an steds holy Communion. And as

At the time of the celebration of the Vers Communion, the Communicants be kinds ing conveniently placed for the recount of the holy Sacrament, the there is priest Jhall say this Exhortation. The holy beloved in the ed of Lord, ye that mine you

Bloo

him t

ouch Blood of our Saviour Saviour; amend your lives oul by Christ, must consider how and be in perfect charity Chrift, must consider how and be in perfect charity with all men, so shall ye be meet partakers of those and examine themselves, before they presume to since of eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we abstain drink his blood of the world by the himself even to the death upon the Cross, for us misserable, and the server to the death upon the Cross, for us misserable sinus; we are one with the server to the death upon the Cross, for us misserable sinus; we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus, we are one with the server to the death upon the Cross, for us misserable sinus sinus with district the server to the server to the server to the se

him to plague us with dition of the vers diseases, and sundry
hicantsh kinds of death. Judge
therefore your selves, brein the ed of the Lord; repent
in the minimum truly for your sins
to Compast; have a lively and
thy an stedsaft faith in Christ our
Blood and the innumerable benefits which by his precious
blood-shedding he hath
obtained to us; he hath
instituted and ordained
holy mysteries, as pledges
of his love, and for a continual remembrance of his
death, to our great and
endless comfort. To him 0 2

Bloo

therefore with the Father, wail our manifold fins and and the holy Ghost, let us wickedness, which give, (as we are most boun- from time to time most den) continual thanks fub-grievously have commitmitting our felves wholly ted, By thought, word, and to his holy will and plea- deed, Against thy Divine fure, and studying to serve Majesty, Provoking most him in true holiness and justly thy wrath and indigrighteousness all the days nation against us. We do of our life. Amen.

Then shall the Priest say to them that come to receive the holy Com-

of your fins, and are in them is intolerable. Have love and charity with your mercy upon us, Have merneighbours, and intend to cy upon us, most merciful lead a new life, following Father; For thy Son our the commandments of Lord Jesus Christs sake, God, and walking from Forgive us all that is past, henceforth in his holy And grant that we may eways; Draw near with ver hereafter, Serve and faith, and take this holy please thee In newness of Sacrament to your com-life, To the honour and fort; and make your hum-glory of ble confession to Almigh-Through Jesus Christ our ty God, meekly kneeling Lord. Amen. upon your knees.

I Then shall this general Confession be made in the name of all shofe that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling bumbly upon their knees, and fay-

ing,

fus Christ, Maker of all with hearty repentance things, Judge of all men; and true faith turn unto We acknowledge and be-

earnestly repent, And are heartily forry for these our misdoings; The remem-I E that do truly and brance of them is grievous earnestly repent you unto us, The burden of Name, thy

Then shall the Priest (or the Bishot being profent) stand up, and turn-ing himself to the People, pronound this Ab folution.

Lmighty God our heavenly Father, who of his great mercy Lmighty God, Fa-hath promifed forgivenel ther of our Lord Je- of fins to all them that him

vorth eceiv ame ave f He aith.

him :

vou,

you f

firm

in all

throu

Lord

& TI

Hear

WO

fait

tur

aden

vou.

hat

rotte

ill th

houl

verl

16

He

Th

aith.

So

n Ad ner, eous,

If a

you, pardon and deliver 2. 1. you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, hrough Jesus Christ our Lord. Amen.

Then (hall the Priest Cay. Hear what comfortable words our Saviour Christ faith unto all that truly turn to him.

Ome unto me all that travel and are heavy aden, and I will refresh vou. S. Matth. 11. 28.

hat he gave his only be-thanks otten Son, to the end that thee, O Lord, Sunday. Il that believe in him, . 16.

Hear also what S. Paul aith.

This is a true faying, and ame into the world to magnifie

aith.

cous, and he is the propi- high. Amen.

him; Have mercy upon tiation for our fins. 15. 7 obn

After which the Priest Shall proceed, Saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ansov. It is meet and right fo to do.

Then hall the Priest turn to the Lords Table, and fay,

T is very meet, right, and our bounden duty, that we should at all times, and in Thefe words So God loved the world, all places, give [Holy Father] unto must be omitted on Trinity

* Holy Father

hould not perish, but have Almighty, everlasting God.

verlasting life. S. John | Here shall follow the proper Preface according to the time, if there be any specially appointed or else immediately shall follow,

Herefore with Angels and Archangels, vorthy of all men to be and with all the company eceived, that Christ Jesus of heaven, we laud and thy ave sinners. 1 Tim. 1. 15. Name, evermore praising Hear also what S. John thee, and saying, Holy, holy, holy, Lord God of If any man fin, we have Hosts, Heaven and earth n Advocate with the Fa- are full of thy glory. Gloher, Jesus Christ the righ- ry be to thee, O Lord most

Proper

as and

We moft mmitd, and Divine

; most indig-We do

nd are efe our ememievous

den of Have e mer-

erciful on our fake, is palt,

may eve and ness of

ur and Name, ist our

he Bilhon and turn pronound

d OUI ather, mercy venels n that

ntance 1 unto him

Proper Prefaces. Up n Christmas-Day, and feven

Days after.

D Ecause thou didst give Jesus Christthine only Son, to be born as at this time for us, who by the operation of the Holy Ghoft was made very man of the Substance of the Virgin Mary his mother, and that without fpot of fin, to make us clean from all fin. Therefore with Angels,

I Upon Easter-Day, and seven Days after.

D Ut chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Pafchal Lamb which was offered for us, and hath taken away the fin of the world; who by his death hath destroyed death, and by his rifing to life again, hath restored to is everlasting life. Therefore with Angels, &c.

Upon Ascension-Day, and seven Days after.

Hrough thy most dearly beloved Son lefus Christ our Lord, who fter his most glorious reurrection manifestly appeared to all his Apostles,

and in their fight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six Day

Hrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and allo boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Therefore Jesus Christ. with Angels, Oc.

¶ Upon the Feast of Trinity only.

Ho art one God, one Lord; not one only person, but three person

glory fame Son, with ineq

non

which

Ang im and

of 1 mag Nan thee holy Ho are

ry l Hig 9 1

> Ta tru

tec nif W mı

CI Bu

w to **scended** prepare t where ight algn with nerefore

Angels, Oc.

I fix Day,

Christ

ording

ue pro-

ft came

ne from

n great

beena

e like-

,light-

les, to

to lead

giving

of di-

d also

it zeal,

ch the

ations,

been

rkness

clear

ledge

y Son

refore

y only.

d, one

e only

erfon

immediately be Jung or faid, Herefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and faying, Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most

After each of which Prefaces Shall

High. Amen. I then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer

following. / E do not presume to come to this thy Table, O merciful Lord,

none substance. For that therefore, gracious Lord, which we believe of the fo to eat the flesh of thy glory of the Father, the dear Son Jesus Christ, and same we believe of the to drink his blood, that our Son, and of the HolyGhost, sinful bodies may be made without any difference or clean by his body, and our inequality. Therefore with fouls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

> When the Priest standing before the Table, bath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall Jay the Prayer of Consecration, as followeth.

Lmighty God, our heavenly Father, who of thy tender mercy didft give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full. perfect, and fufficient facrifice, oblation, and fatrusting in our own righ- tisfaction for the fins of the teousness, but in thy ma- whole world, and did innifold and great mercies. Stitute, and in his holy We are not worthy fo Gospel command us to much as to gather up the continue a perpetual mecrumbs under thy Table. mory of that his precious But thou art the same Lord, death, until his coming awhose property is always gain; Hear us, O merciful to have mercy; Grant us Father, we most humbly

befeech thee, and grant is shed for you and for mathat we receiving the fethy ny, for the remission of creatures of Bread and fins: Do this as oft as ye Wine, according to thy shall drink it, in remem-Son our Saviour Jesus brance of me. Amen. Christs holy institution, in | Then Shall the Minister first, reremembrance of his death and paffion, may be partakers of his most blessed Body and Blood: who

in the fame night that he

was betray-

ed (a) took

when he had

given thanks,

(b) he brake

it, and gave

it to his disci-

and

bread,

(a) Here the Priest is to take the Paten into bis bands:

(b) And here to break the bread.

ples, faying, (c) And here Take, eat, (c) to lay his hand this is my Boupon all the Bread. dy which is

given for you, remembrance do this in of me. Likewise after Sup-

per (d) he (d) Here be is took the cup, to take the Cup into his hand. and when he had given thanks. gave it to them, faying, Drink ye all

(c) And here to lay his hand upon every veffel (be it Chalice or Flagon) inwhich there is any Wine to be con. Secrated.

(e) is my blood of the New Testament, which

ceive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if a ny be prefent) and after that to the People allo in order into their hands all meekly kneeling. And when he delivereth the Bread to any one, he shall fay,

He Body of our Lord Jesus Christ, which was given for thee, preferve thy body and foul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thankfgiving.

And the Minister that delivereth the Cup to any one, shall say,

He Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and foul unto eeverlasting life. Drink he this in remembrance that Christs blood was shed for thee, and be thankful.

of this for this If the Consecrated Bread or Wine be all (pent before all have communicated; the Priest is to Confecrate more according to the Form before preseribed: beginning at [Our Sa-viour Christ in the same night, Oc. for the bleffing of the Bread;

orc. When Mini Table mbai Elen a fa Then

Pra

bim

ed b king be do in He our c

give forgi agan into veru is th

Pow

ever blef thy mer

our than bly

gra rits

Jef fait all

obt

or mafion of t as ye emem-

first, reoth kinds ed to deli-, Priests ner (if a hat to the eir hands when he my one, he

r Lord which pred foul .Take memied for im in with

livereth y, Lord

which eferve nto e-Drink e that ed for ul.

or Wine commumsecrate m before Our Sanight, Bread;

and at [Likewise after Supper, Oc.] for the bleffing of the Cup. When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the Jame with a fair linen Cloth.

Then shall the Priest fay the Lords Prayer, the People repeating after him every Petition.

Ur Father which art in Heaven; hallowed be thy Name. kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliverus from evil: For thine is the Kingdom, And the Power, And the Glory, for ever and ever. Amen.

After shall be said, as followeth. Lord, and heavenly Father, we thy humble fervants entirely defire thy Fatherly goodness, mercifully to accept this our facrifice of praise and obtain remission of our fins,

and all other benefits of his passion. And here we offer and present unto thee, O Lord, our felves, our fouls, and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold fins to offer unto thee any facrifice; yet we befeech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jefus Christ our Lord; by whom and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen. Or this.

Lmighty and everli-I ving God, we most thanksgiving; most hum-heartily thank thee, for bly befeeching thee to that thou doft vouchfafe grant, that by the me- to feed us, who have duly rits and death of thy Son received these holy myste-Jesus Christ, and through ries, with the spiritual food faith in his blood, we and of the most precious body all thy whole Churchmay and blood of thy Son our

Saviour Jesus Christ: and dost affure us thereby of gotten Son Jesu Christ thy favour and goodness O Lord God, Lamb of towards us; and that we God, Son of the Father are very members incorpo- that takest away the fins rate in the mystical body of the world, have mercy of thy Son, which is the upon us. Thou that taken bleffed company of all away the fins of the world faithful people; and are have mercy upon us. Thou also heirs through hope that takest away the fins of thy everlafting king- of the world, receive our dom, by the merits of the prayer. Thou that fittel most precious death and at the right hand of God paffion of thy dear Son. the Father, have mercy And we most humbly be- upon us. feech thee, O heavenly Father, so to affist us with thou only art the Lord thy grace, that we may thou only, OChrist, with continue in that holy fel- the Holy Ghost, art most lowship, and do all such high in the glory of God good works as thou hast the Father. Amen. prepared for us to walk in, Then the Prieft (or Bishop, if he is through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be faid or fung, Lory be to God on I high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only be

For thou only art holy,

present) shall let them depart with this bleffing.

He peace of God which paffeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus Christ our Lord: And the bleffing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

T Collects to be Said after the Offertory, when there is no Communion,

every

every the fa as 000 Collet ing P byth

Suppli and d Cerva: rainm falva the o of th may thy r dy 1 Chri

> vouc thee and and thy of that

> > mig her pre thr vio

the

he ou every such day one or more; and the fame may be faid also as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

Sfift us mercifully, O Lord, in these our Supplications and prayers, and dispose the way of thy fervants towards the atof everlasting tainment falvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Almighty Lord, and everlasting God, vouchsafe. we beleech thee, to direct, fanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Rant, we befeech thee, Almighty God, that the words which we have heard this day with our

thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jefus Christ our Lord. Amen.

Revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun continued an ended in thee, we glorifie thy holy may Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Lmighty God, the I fountain of all wifdom, who knowest our neceffities before weask, and our ignorance in asking; We befeech thee to have compassion upon our infirmities; and those things which for our unworthinels we dare not, and for our blindness we cannot ask, vouchfafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

Lmighty God, who haft promised to outwardears, may through hear the petitions of them

that

all unyour in the ve of 1 Jesus nd the ighty,

nly be

Christ

amb of

Father,

the fins

mercy

t takef

world.

s. Thou

he fins

ive our

t fitteff

of God

mercy

t holy.

Lord,

t, with

t most

f God

, if he be part with

God

, and be aemain men.

be Offermunion every

The Communion.

that ask in thy Sons Name; have faithfully asked ac we befeech thee merciful- cording to thy will, may ly to incline thine ears to effectually be obtained, to us that have made now our the relief of our necessity prayers and supplications and to the fetting forth of unto thee, and grant that thy glory, through Jeins those things which we Christ our Lord. Amen

Pon the Sundays and other Holy-days (if there be no Communical thall be faid all that is appointed at the Communion, until the end of the general Prayer | For the whole State of Christs Church Militant in Earth | together with one or m se of thefe Collects last bein rehearfed, concluding with the Bleffing.

¶ And there had be no Celebration of the Lords Supper, except there be a

convenient number to Communicate with the Priest, according to his diff.

cretien.

And if there be not above twenty Perfons in the Parish, of descretion to receive the Communion; yet there hall be no Communion, except for,

(or three at the least) Communicate with the Priest.

That in Carbedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of Diffention and Superstition, which any Per fon bath or might have concerning the Bread and Wine, it shall fuf-fice that the Bread be fuch as it ufual to be eaten; but the best and purit

Wheat Bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconfectated, the Curate [ball] kave it to his own use: but if any remain of that which was Consecrated it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he wall then call unto him, shall immediately after the Bleffing, reverently ear and drink the fame.

The Bread and Wine for the Communion shall be provided by the Curate

and the Church-wardens, at the charge of the Parish.
And note that every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter, every Paribbioner fhall reckon with the Parfon, Vicar, or Curace, or his or their Deputy of Deputies, and pay to them or him all Ecclefiatical Duties, accustomobly due, then and at that time to be paid.

I After the Divine Service ended, the Miney given at the Offertory shall be disposed of to such pieus and charitante uses, as the Minister and Churchmanaens hall think fit. Wherein if they disagree it shall be disposed of as

the Orainary thall appoint.

Thereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants hould receive the fame kneel. ing; (which Other is well meant for a fignificatis

on

on of c

of the

thy R

nattoi

might

hou t infict)

confit there

bone. telin

prefer the &

their

not !

redo

top at

pen,

Cha

piac

The

tl

b

Publick Baptism of Infants.

in of our humble and grateful acknowledgement of the benefits of Chaff therein given to all wozthe Receivers, and for the avoiding of fuch profanation, and beforder in the Poly Communion as mucht otherwife enfue) Pet, left the fame kneeling hou o by any Perfons, either out of ignorance and inficinity, or out of malice and obstinacy, be milconfirmed and depraved; It is here declared, that thereby no Avocation is intended, or ought to be none, either unto the Sacramental Bread and Whine there bodily received, or unto any corporal melence of Chairs natural Field and Blod. For the Sacramental Bread and Wine remain Aill in their very na ural Substances, and therefore may not be adozed (for that were Idolatry to be abhorred of all faithful Christians) And the natural Boin and Blod of our Saviour Chaift are in Deaven, and not here; it being against the truth of Chilfs natural Body, to be at one time in more viaces than one.

The Ministration of PUBLICK BAPTISM of Infants to be used in the Church.

He People are to be admonished, that it is most convenient that Baptism should not be administred but upon Sundays, and other Holydays, when the most number of People come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar Tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

And note, that there shall be for every Male-Child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson st Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

hath

ted ac.

I, may
ined,to
ceffity,
orth of

until the s Church last before

men.

etion to
the four,
bere are

with the cause to bich any all sufd purch

ecrasciecrasciother of ly after

Curate te times

ry Pair their es, ac-

hall be burchi of as

the that teels atis

Publick Baptism of Infants.

Hath this Child been Baptized or no?

If they answer, No: Then they shall proceed as followeth.

fin, and that our Saviour Christ through Jesus Christ our Lord faith, none can enter into the Amen. kingdom of God, except he be regenerate and born anew of wa- I God, the aid of all that ter and of the Holy Ghoft: I be- need, the helper of all that flee feech you to call upon God the to thee for fuccour, the life of

and by the Baptism of thy well- our Lord. Amen. beloved Son Jefus Chrift in the I Then Shall the People fland up, river Jordan, didft fanctifie water to the myflical washing a- Here the words of the Gospel parta way of fin; we befeech thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him, and fanctifie him with the Holy Ghost, that be being delivered from thy should touch them; and his wrath, may be received into the disciples rebuked those that ark of Christs Church; and be- brought them. But when Jesus ing stedfast in faith, joyful faw it, he was much displeased, through hope, and rooted in and faid unto them, Suffer the ly a charity; may so pass the waves little children to come unto me to he charity that and forbid them not in for of of this troublesom world, that and forbid them not; for of

Early beloved, foraf-finally be may come to the land much as all men are ofeverlasting life ; theretoreign conceived and born in with thee world without end

A Lmighty and immortal Father, through our Lord Jesus them that believe, and the resurrection of the dead; We call up mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christs child holy Church, and be made a lively member of the same.

I then shall the Priest say,

Let us pray.

A Lmighty and everlasting mercy didst save of the great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the redsea, figuring thereby thy holy Baptism; and by the Baptism of thy well-our Lord. Amen.

and the Priest fball fay.

written by Saint Mark, in the dom. tenth Chapter, at the thir- perfy teenth Verie.

Hey brought young children to Christ, that he Jesu fuch

ch is t erily I ver thal om of hall not ook the is hand ed then

After

nifter tarien the a will of et our this I ing

lowe

burs

his

Publick Baptism of Infants.

ch is the kingdom of God. ed them.

eth.

the land

toreign

out end.

ir Lord.

mmortal

all that

that flee

e life of

and up,

Gospel

, in the

e thir-

g chil-

that he

nd his

e that

n Jefus

leafed,

fer the

to me.

for of fuch

After the Gospel is read, the Minifter Shall make this brief Exhortation upon the words of the Gof-

that he call up. The words of the Gofthat he refur.

Beloved, ye hear in this Gofthat he cour Christ, that he comanded the fins sins children, to be brought unto no. Re. him; how he blamed those that would have kept them from beloved him; how he exhortethall men ye shall to follow their innocency. Ye perceive how by his outward opened gesture and deed he declared his unto us good will toward them; for he knock; sind; his hands upon them, and blessed them. Doubt ye not of thy therefore, but earnestly believe, that he will likewise favourably which receive this present infant, that he will embrace him with the form his Gospel to grant all these things that ye have heard all these things that ye have heard all these things that ye have here of the will embrace him with the form his Gospel to grant all these things that ye have here or him with the promised in his Gospel to grant all these things that ye have here or him with the promised in his Gospel to grant all these things that ye have here or him with the promised of the promised in his Gospel to grant all these things that ye have here or him with the promised of the promised in his Gospel to grant all these things that ye have here or him with the form him is a more than the will embrace him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard all these things that ye have here or him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard all these things that ye have here or him with the Holy Ghost, to give him the kingdom of heaven, and him the will likewise favourably and the promised in his Gospel to grant all these things that ye have heard all the promised in his Gospel to grant all these things that ye have heard all these things that ye have heard all these things that ye have heard all the promised the min his arms, he have heard al Christ he will embrace him with prayed for: which promise he for loweth this charitable work of ly keep his Commandments. ours, in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks unto him, and lay,

A Lmighty and everlafting erily I fay unto you, Whofo- God, heavenly Father, we ver shall not receive the king- give thee humble thanks, that om of God as a little child, he thou hast vouchsafed to call us all not enter therein. And he to the knowledge of thy grace ook them up in his arms, put and faith in thee : Increase this is hands upon them, and blef- knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting falvation, through our Lord Jefus

the arms of his mercy, that he his part will most furely keep will give unto him the blessing and perform. Wherefore sfrer of eternal life, and make him this promise made by Christ, this partaker of his everlafting king- Infant must also faithfully for his dom. Wherefore we being thus part, promise by you that are his perswaded of the good will of Sureties (until he come of age to our heavenly Father towards take it upon himself) that he will this Infant, declared by his Son renonouncethe devil and all his Jefus Christ, and nothing doubt- works, and constantly believe ing but that he favourably al- Gods holy Word, and obedient-

I demand therefore, Off thou in the name of this Child renounce the devil and all his works, the vain

pomp

Publick Baptilm of Infants.

pomp and glory of the world, may be so buried, that the new with all covetous desires of the man may be raised up in his same, and the carnal defires of Amen. the flesh, so that thou wilt not follow nor be led by them?

Anfw. I renounce them all.

Minister.

Oft thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the out of his most precious fide quick and the dead.

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the refurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

this faith?

Answer. That is my defire. Minister.

Ilt thou then obediently and commandments, and walk in the same all the days of thy life ? I Then the Priest shall take the him, t Answer. 1 will.

I Then shall the Priest Say. Merciful God, grant that the old Adam inthis child

Grant that all carnal affect; ons may die in bim, and that all things belonging to the Spirit may live and grow in him. Amen

Grant that he may have power and strength to havevictory, and to triumph against the devil,the world, and the flesh. Amen.

Grant that whofoever is here dedicated to thee by our office and ministry, may also be endu ed with heavenly virtues, and everlafting rewarded, through thy mercy, Oblefied Lord God who doft live and govern all things, world without end Amen.

A Lmighty everliving God whole most dearly below. ed Son Jesus Christ, for the for. giveness of our fins, did shed both water and blood, and gave commandment to his disciples, that they should go teach all na. tions and baptize them In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we befeech thee, the supplications of thy congregation; fanctifie this water to the mystical washing away of fin: Ilt thou be baptized in and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy body faithful and elect children, keep God's holy will through Jesus Christ our Lord. for the Amen.

child into his hands, and shall rest o Say to the Godfathers and God- begin mothers,

Name this Child.

nd then they Sh the Ch Mall a ly and

fthe So men. But if is wel water words

f the S men. 97 2

Here I hall ma pen th orchead

hall no he fait manfu] her, ag he dev aithfu o his

977 CEe regene give t ccord

¶ Th

Publick Bapti m of infants.

they shall certifie him that the the Child may well endure it) he hall dip it in the water discreetly and warily, Saying,

I I baptize thee In the . Name of the Father, and fthe Son, and of the holy Ghost.

men.

the nev

p in him

1 affecti.

d that all

ne Spirit

m. Amen.

ve power etory, and

devil,the

Amen.

er is here

ur office

be endu

ues, and

through

ord God

vern all

id Amen

ng God.

y belov.

the for.

lid shed

ous fide

and gave

isciples,

n all na.

In the

of the

Ghoft;

ee, the

ngrega.

r to the

of fin:

now to

receive

But if they certifie that the Child is weak, it Shall Suffice to pour water upon it, saying the foresaid words.

I baptize thee In the Name of the Father, and f the Son, and of the holy Ghost

I Then the Priest Shall Say,

TE receive this child into congregation of the Christ'sflock,

Here the Priest hall make a Cross pon the Childs orchead.

and do fign him with the fign of the Cross, in token that hereafter

hall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world and the devil, and to continue Christs aithful foldier and servant unto his lives end. Amen.

I Then Shall the Priest Say, C Eeing now, dearly beloved Derethren, that this child is and eregenerate and grafted into the
rof thy
body of Christs Church, let us
ildren, give thanks unto Almighty God
Lord, for these benefits, and with one accord make our prayers unto ake the him, that this child may lead the d shall rest of his life according to this d God- teginning.

I Then shall be said, all kneeling, Ur Father which art in vow, promise and profession be heaven: Hallowed bethy heaven; Hallowed bethy

nd then naming it after them (if Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

I Then shall the Priest Say.

yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee to grant that he being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of fin, and that as he is made partaker of the death of thy Son, he may also be partaker of his refurrection; fo that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Christ our Lord. Amen.

Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

Orasmuch as this child hath promised by you his Sureties to renounce the devil and all his works, to believe in God, and to ferve him ; ye must remember that it is your parts and duties to see that this Infant be taught, to foon as he shall be able to learn, what a folemn

Private Bapti m.

hath here made by you. that he may know these things fo foon as he can say the Creed, the better, ye shall call upon the Lords Prayer, and the Ten bim to here Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the forth for that purpose. vulgar tongue, And all other things which a Christian ought to know and believe to his fouls health; and that this child may be virtuously brought up to lead a godly and a christian life; re. membring always, that Baptilin doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; fo should we who are baptized, die from fin, and rife again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

I Then shall be add and say, TE are to take care that this child be brought to the

And Bishop to be confirmed by him. Commandments in the vulgar tongue, and be further instruct. ed in the Church Catechism set

> TT is certain by Gods Mora, that Chil. ozen which are baptized. dying before they com mit actual fin, are un doubtedly laved.

D take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be feen in the xxxth Canon, first published in the Bear Mociv.

The Ministration of Private Baptism of Children in

HE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer then the first or second Sunday next after their Birth, or other Holiday falling between, unless upon a great and reasonable cause to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their Children to be Baptized at home in their Houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.

I First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed

tob Sent one mor

of th Ghoft The nift and

that it nerati Spirit own incor Chur feech now 1 of thy his re ly wi be ma

> ¶ And tha full and gai chil tize

kingd

Son Je

exp the the did the

of ; bin whi C

t Orde Private Baptifm.

to be faid before in the Form of Publick Baptism, as the time and pre-Sent exigence will suffer. And then the Child being named by some one that is present, the Minister shall pour Water upon it, Saying these

of the Son and of the Holy child. Ghoft. Amen.

Then all kneeling down, the Minister shall give thanks unto God,

and Say,

III E yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit ; to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly befeech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his refurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them that not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this fort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the Same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptisin by him privately before used . which case he shall say thus,

Certifie you, that according to the due and prescribed Order of the Church, at Juch a

I baptize thee in the time, and at such a place, before · Name of the Father, and divers witnesses I baptized this

> I But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, do an-Swer that the same child is already baptized, then shall the Minister examine them further, Jaying,

Y whom was this child bap-

1 tized?

Who was present when this

child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity? therefore I demand further of you.

With what matter was this

child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, Saying thus,

Certifie you, that in this cafe all is well done, and according unto due order concerning the baptizing of this child; who

ren in

by him,

Creed,

the Ten

vulgar nstrud. hifm fer

Gods

Chil:

otized,

te un-

av all

rning

of the

is the

ereof,

ns for

, map

h Ca

in the

com

e People, ger then ther House to be

and nein their ism shall

r lawful all upon pointed

50

Private Baptim.

being born in original fin, and therefore; but earnestly believe in the wrath of God, is now by that he hath likewise favourably the laver of regeneration in bap- received this present Infant, that tism, received into the number he hath embraced him with the of the children of God, and heirs arms of his mercy, and (as he of everlasting life: For our Lord hath promised in his holy word Jefus Christ doth not dery his will give unto him the bleffing grace and mercy unto fuch In- of eternal life, and make him fants, but most lovingly doth partaker of his everlasting king. call them unto him, as the ho-dom. Wherefore we being thus ly Gospel doth witness to our perswaded of the good will o comfort on this wife.

The Gospel. S. Mark 10. 13.

should touch them; and his disci- and say the Prayer which the ples rebuked those that brought Lord himself taught us. them, but when Jesus saw it, he was much displeased, and said heaven; Hallowed bethy unto them, Suffer the little Chil- Name. Thy kingdom come dren to come unto me, and for- Thy will be done in earth, As bid them not; for of fuch is the it is in heaven. Give us this kingdom of God. Verily I say day our daily bread. And for unto you, who foever shall not give us our trespasses, As we receive the kingdom of God as forgive them that trespass a a little child, he shall not enter gainst us. And lead us not intherein. And he took them up to temptation; but deliver us in his arms, put his hands upon from evil. Amen. them, and bleffed them.

v our Christ, that he command-knowledge, and confirm this ed the children to be brought faith in us evermore. unto him; how he blamed those thy holy Spirit to this Infant, that would have kept them from that he being born again, and him; how he exhorted all men to being made an heir of everlaftfollow their innocency. Ye per- ing salvation, through our Lord frure and deed he declared his fervant, and attain thy promife, good will toward them; for he through the same our Lord Jeembraced them in his arms, he fus Christ thy Son, who liveth laid his hands upon them, and and reigneth with thee and the bleffed them. Doubt ye not holy Spirit now and for ever.

our heavenly Father, declared by his Son Jesus Christ towards Hey brought young chil- this Infant, let us faithfully and dren to Christ, that he devoutly give thanks unto him,

A Lmighty and everlasting After the Gospel is read, the Mi- God, heavenly Father, we nifter shall make this brief exhor- give thee humble thanks, that tation upon the words of the Gospel. thou hast vouchsafed to call us DEloved, ye hear in this Gof- to the knowledge of thy grace pel the words of our Sa- and faith in thee; Increase this Give Amen. I There

Then the N ing b mothe Mall)

devil a pomp a with a fame, the fle follow Anfr

maker And begott that he lv Gh Mary Ponti dead a down again fcende at the ther thence

quick An holy lick of Sai the r and e

end o

and in th life ?

Private Baptism.

Then shall the Priest demand the the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

believe vourably

fant, that

with the

l (as he

ly word)

bleffing

nake bim

ng king.

ing thus

will of

declared

towards

ully and

nto him,

ich the

h art in

d be thy

n come.

arth, As

us this

And for-

As we

spass a-

not in-

liver us

rlasting

ther, we

ks, that

call us

y grace

eale this

m this

Infant,

in, and

verlast-

ar Lord

nue thy

romife,

ord le-

liveth

and the r ever.

I Then

Give

Oft thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous defires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

An w. I renounce them all.

Minister.

Oft thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin again the third day; that he a- according to this beginning. scended into heaven, and sitteth at the right hand of God the Father Almighty; and from end of the world to judge the quick and the dead?

holy Ghost; the holy Catholick Church, the Communion of Saints; the remission of sins; the refurrection of the flesh; and everlasting life after death?

An wer. All this I stedfastly believe.

Minister.

lite?

Anfw. I will.

I Then the Priest shall say, I E receive this child into the congregation of Christs flock and

do † fign him with the fign of shilds Forebead.

t The Priest Shall

the cross, in to-

ken that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil: and to continue Christs faithful foldier and fervant unto his lives end. Amen.

I Then shall the Priest Jay,

C Eeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks un-Mary; that he fuffered under to Almighty God for these be-Pontius Pilate, was crucified, nefits, and with one accord dead and buried; that he went make our prayers unto him, that down into hell, and also did rise he may lead the rest of his life

I Then shall the Priest Say.

TTE yield thee most hearty thanks, most merciful thence shall come again at the Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him And doft thou believe in the for thine one child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteouiness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of Ilt thou then obedient- fin, and that as he is made partak-ly keep Gods holy will er of the death of thy Son, hemay and commandments, and walk also be partaker of his refurin the same all the days of thy rection; so that finally with the refidue

residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

I Then all standing up, the Minister Shall make this Exhortation to the Godfathers and Godmothers.

the Godfathers and Godmothers. Orafmuch as this child hath promifed by you his Sureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your parts and duties to fee that this Infant be taught, so soon as he shall be able to learn, what a folemn vow, promife, and profession be hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his fouls health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our pro-

fession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise a gain unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

And i

People

ready

1072, 4

cretio

bere

Mall

tin (an

the fle

are in

God,

ting m

None

dom o

nerate

and of

feech

Fathe

Christ

goodr

per fons

canno

bapti

holy

Chris

made

(9 A

mer

Fam

ing

ly le

thy

figu

tilir

thy

[And

I But if they which bring the Infant to the Church, do make such uncertain answers to the Priests Questions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words.

IF thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. A. men.

The Ministration of Baptism to such as are of riper Years, and able to answer for themselves.

Hen any Such Persons as are of riper Years are to be baptized, timely notice shall be given to the Bishop, or whem he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And

And if they shall be found fit, then the Godfathers and Godmothers (the People being affembled upon the Sunday or Holiday appointed) shall be ready to present them at the Font immediately after the second Lesfon, either at Morning or Evening Prayer, as the Curate in his difcretion Shall think fit.

And fanding there, the Priest shall ask whether any of the Persons here presented, be baptized or no: If they shall answer, No: then

hall the Priest lay thus,

llow the

or Christ,

to him :

again for

are bap.

nd rife a-

s, conti-

our evil

and dai.

rtue and

the In-

make fuch

be Priefts

annot ab.

as bapti-

Name of

Son, and

h are ef.

then let

the Form

ick Bap.

that at

d in the

Form of

y bapti.

e in the

ofthe

oft. A.

riper

bapti-

obom he

east, by

re may

Arusted

be ex-

recei-

are in the flesh cannot please God, but live in fin, committing many actual transgressions; and that our Saviour Christ faith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I befeech you to call upon God the Father, through our Lord Jefus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized, with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the fame,

I Then shall the Priest say, Let us pray.

(And here all the Congregation (hall kneel.)

Lmighty and everlasting God, who of thy great mercy didft fave Noah and his Family in the Ark from perishing by water, and also didst safely lead the Children of Ifrael thy people through the Red sea, figuring thereby thy holy Baptilin; and by the Baptilm of pened unto you: So give now thy well-beloved Son Jesus unto us that ask; let us that

Early beloved; Foraf- Christ in the river Jordan, didst much as all men are fanctifie the element of water conceived and born in to the mystical washing away of fin (and that which is born of fin; We beseech thee for thine the flesh is flesh) and they that infinite mercies, that thou wilt mercifully look upon thefe thy Jervants; wash them and fanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may fo pass the waves of this troublesom world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

> Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; we call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their fins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, faying, Ask and ye shall receive; seek, and ye shall find; knock, and it shall be o-

leek P 4

I And

leek find; open the gate unto us that knock; that the sepress may Beloved, ye hear in this Gost that knock; that the sepress may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the People stand up, and sity of this Sacrament, were it

the Priest Shall Say,

Hear the words of the Gofpel, written by Saint John, in heaven, (as we read in the last the third Chapter, beginning at Chapter of Saint Marks Gospel

the first Verse

rifees, named Nicodemus, a world, and preach the Gospelto ruler of the Jews. The same came every creature. He that belied to Jesus by night, and said unto veth and is baptized, shall be him, Rabbi, Rabbi, we know that faved; but he that believeth thou art a teacher come from not, shall be damned. Which God; for no man can do these also sheweth unto us the great miracles that thou dost, except benefit we reap thereby. God be with him. Jefus answer- which cause Saint Peter the Aed and faid unto him, Verily ve-postle, when upon his first rily I say unto thee, Except a preaching of the Gospel many man be born again, he cannot were pricked at the heart, and fee the Kingdom of God, Nico-faid to him and the rest of the demus faith unto him, How can Apostles, Men and Brethren, a Man be born when he is old? What shall we do? replied and Can he enter the fecond time in- faid unto them, Repent and be to his mothers womb, and be baptized every one of you for born? Jesus answered, Verily the remission of fins, and ye shall verily I say unto thee, Except a receive the gift of the Holy man be born of Water, and of Ghost. For the promise is to the Spirit, he cannot enter into you and your children, and to the Kingdom of God. That all that are afar off, even as mawhich is born of the flesh, is ny as the Lord our God shall flesh; and that which is born of call. And with many other the Spirit, is Spirit. Marvel not words exhorted he them, faying, that I faid unto thee, Ye must Save your selves from this untobe born again. The wind blow- ward generation For (as the fame eth where it listeth, and thou Apostle testifieth in another hearest the found thereof; but place)even Baptism dothalsonow canst not tell whence it cometh fave us, (not the putting away) and whether it goeth, So is evel of the filth of the flesh, but the ry one that is born of the Spirit answer of a good conscience to-A After which be shall fay this wards God) by the resurrection Exhortation following.

our Saviour Christ, that except a man be born of Water and of the Spirit he cannot enter into the kingdom of God. Whereby ye may perceive the great neces. may be had. Likewise imme. diately before his ascension into he gave command to his disci-Here was a man of the Pha- ples, faying, Go ye into all the

of Jefus herefor that he these Pi penting by faitl remissio flow up that he fing of them pa

kingdo Wh fwade heaver persons Christ voutly fay,

give t that th us to grace this k this fa thy H that t be ma vation Chrif with now:

> I The Pe wil

heard hath Chri ceive lease you

of Jesus Christ. Doubt ye not everlasting life. Te have heard these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and beflow upon them the Holy Ghost; that he will give them the bleffing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perfwaded of the good will of our heavenly Father towards thefe persons declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and

iay,

his Gof

words of

t except

r and of

ter into

Vhereby

it neces.

were it

imme-

ion into

the last

Gospel

is disci-

all the

ofpelto

t belieshall be

elieveth

Which

ie great

the A-

is first

1 many

rt, and

of the

rethren.

ied and and be

ou for ye shall

Holy

is to

and to

as ma-

d fhall

other

faying

sunto-

ne fame

nother

fonow

g away

out the

nce to-

ection ot

For

Lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouch safed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting falvation, through our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized, on this

[[7 Elbeloved, who are come hither defiring to receive Christ would vouchsafe to receive you and bless you, to re-

herefore, but earnestly believe, also that our Lord Jesus Christ hat he will favourably receive hath promised in his holy Word to grant all those things that we have prayed for; which promise he for his part will most furely keep and perform.

Wherefore after this promife made by Christ, ye must also faithfully for your part promife in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I Then shall the Priest demand of each of the persons to be baptized, severally, these questions following.

Oft thou renounce Quest. the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the same, and the carnal defires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all. Question.

Oft thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost? born of the Virgin Mary? that he suffered under holy Baptism, ye have Pontius Pilate, was crucified, heard how the congregation dead, and buried; that he went hath prayed that our Lord Jefus down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth lease you of your sins, to give at the right hand of God the Fayou the kingdom of heaven and ther Almighty; and from thence

the world to judge the quick out of his most precious side and the dead?

holy Ghost; the holy Catholick that they should go teach all Na. Church; the Communion of tions, and baptize them, In the Saints; the remission of sins; Name of the Father, and of the therefurrection of the flesh; and Son, and of the Holy Ghoft; everlafting life after death?

Question.

faith?

Answ. That is my defire. Question.

What thou then obediently in the same all the days of thy

Answ. I will endeavour so to do, God being my helper.

I Then Shall the Priest Say, Merciful God, grant that the old Adam in these perfons may be so buried, that the new man may be raifed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, of the Son, and of the Holy may live and grow in them. Amen. Ghoft. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here de- sign him with the dicated to thee by our Office fign of the Cross, in and Ministry, may also be en-token that hereafter dued with heavenly virtues, and he shall not be ashamed to coneverlaftingly rewarded through fels the faith of Christ crucified, thy mercy, O bleffed Lord God, and manfully to fight under his who dost live and govern all banner, against fin, the world, things, world without end Amen. and the devil; and to continue

Son Jesus Christ, for the

shall come again at the end of forgiveness of our fins did shed both water and blood, and gave And dost thou believe in the commandment to his disciples, Regard we befeech thee, the Answ. All this I stedfastly be- supplications of this congregation on; fanctifie this water to the Wilt thou be baptized in this mystical washing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and e. ver remain in the number of thy keep Gods holy will and faithful and elect children commandments, and walk through Jefus Christ our Lord. Amen.

Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font ,according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water up. on him, Saying,

I baptize thee In the · Name of the Father, and

I Then shall the Priest Say, WE receive this person into

the congregation of Christs flock, and * do * Here the Priest shall make a Cross upon the

A Lmighty everliving God, Christs faithful foldier and fer-whose most dearly beloved vant unto his lifes end. Amen.

I Then

persons forebead

TI Th C Eeir bre ere rege the bo et us g y God with or ers unt the res to this Then

Name. Thy v it is in our da our ti them And I on; E Amen

er, 6

WE call u grace this k faith holy being beirs throu they I and at the f

Son, with fame Amer

> 1 Th Sha

I Then Shall the Priest Say,

Seeing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lords Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And for give us our trespasses, As we for give them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

/E yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlasting falvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promifes, through the fame Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the dame holy Spirit everlastingly. Amen.

Then all standing up, the Priest shall use this Exhortation following; Speaking to the Godfathers and Godmothers first.

Orasmuch as these persons have promised in your prefence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind what a folemn vow, promile and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word, that so they may grow in grace, and in the knowledge of our Lord Jefus Christ, and live godly, righteoully, and loberly in this present world.

(¶ And then speaking to the new baptized Persons, he shall proceed and say.)

Nd astor you who have now A by Baptism put on Christ, it is your part and duty alfo, being made the children of God and of the light by faith in Jefus Chrift, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized die from fin, and rife again unto righteoulnefs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It

ous fide and gave lifciples, hall Na. n, In the d of the Ghost;

did shed

nee, the agregation to the of fin: s now to y receive e, and e, er of thy hildren,

ur Lord.

ake each
by the
bim concording to
the Godpers the
dip bim
pater up-

In the her, and e Holy

Jay,

FChrists

Here the
est shall make
tops upon the
cons forebead

on into

to conucified, ider his world, ontinue nd ferlmen.

I Then

A Catechi m.

It is extedient that every Person thus baptized should be Confirmed the Bishop so soon after his Baptism as conveniently may be; that he may be admitted to the holy Communion.

If any Persons not baptized in their infancy, shall be brought to b baptized before they come to years of discretion to answer for themselven it may suffice to use the Office for Publick Baptism of Infants, or (in case of extream danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.

ACATECHISM, That is to fay, An Instruction to be learned of every Person, before he be brought to be confirmed by the Bilhop.

Question.

this Name?

Godmothers in my Bap- to believe, and to do as lick tism, wherein I was made they have promised for muni a Member of Christ, the thee ? child of God, and an inheritour of the kingdom of by Gods help, fo I will. And heaven.

mise and vow three things pray unto God to give me lieve in my Name. First, that his grace, that I may con- who I should renounce the de- tinue in the same unto my vil and all his works, the lives end. Pomps and Vanity of this | Catechift. Rehearse the wicked world, and all the Articles of thy belief. finful lusts of the flesh. Secondly, that I should be- T Believe in God the Fa- ly G lieve all the Articles of the I ther Almighty, Maker me,

ly, that I should keep Gods That is your name? holy will and command ty: Answ. N. or M. ments, and walk in the Quest. Who gave you same all the days of my life.

Quest. Dost thou not Ans. My Godfathers and think that thou art bound

Answ. Yes, verily; and furred And I heartily thank our Ame Quest. What did your heavenly Father, that he Godfathers and Godmo- hath called me to this flate chief thers then for you? of falvation, through Jesus ticles Answ. They did pro- Christ our Saviour. And I

An wer.

Christian Faith. And third- of heaven and earth:

And

And

only s

was C

y Gh

gin M

Ponti

cified, He de The

gain f

cende

fittetl

of Go

come

and t

It

Ghof

forgi

01

the v

Son,

me,

Se

A Catechism.

And in Jesus Christ his ple of God. only Son our Lord, Who Quest. You faid that Pontius Pilate, was cru-GOD's commandments. cified, dead, and buried, Tell me how many there He descended into Hell, be? The third day he rose a-

ed for munion of faints; The forgivness of fins; The re- other Gods but me. y; and surrection of the body, II. Thou shalt not make

hat he

con-

And

mfirmed b

i that f

ught to b emselven

its, or (in

changing ireth.

Gruction

is state chiefly learn in these Ar- above, or in the earth be-Jesus ticles of thy belief?

ve me lieve in God the Father, not bow down to them, who hath made me and all nor worship them. For I

to my the world.

was conceived by the ho- your Godfathers and Gody Ghost, Born of the Vir- mothers did promise for gin Mary, Suffered under you, that you should keep

Answ. Ten.

gain from the dead, He afcended into Heaven, And
fitteth at the right hand
of Godthe Father Almighin the come to judge the quick
and the dead.

I believe in the holy
bound Ghoft; The holy Cathodo as lick Church; The comed for munion of faints: The

I. Thou shalt have none

I will. And the life everlasting. to thy self any graven Imak our Amen. age, nor the likeness of a-Quest. What dost thou ny thing that is in heaven neath, or in the water un-And I Answ. First, I learn to be- der the earth. Thou shalt the Lord thy God am a Secondly, in God the jealous God, and visit the se the son, who hath redeemed sins of the fathers, upon the me, and all mankind. | children unto the third and Thirdly, in God the ho- fourth generation of them e Fa- ly Ghost, who sanctifieth that hate me, and shew Maker me, and all the elect peo- mercy unto thousands in

them

them that love me and VIII. Thou shalt not steal keep my commandments. IX. Thou shalt no

the Name of the Lord thy thy neighbour. God in vain : for the Lord X. Thou shalt not co will not hold him guiltless vet thy neighbours house that taketh his Name in thou shalt not cover the vain.

keepholy the fabbath-day. his ox, nor his afs, nor a Six days shalt thou labour ny thing that is his. and do all that thou hast to Quest. What dost thou do? but the feventh day is chiefly learn by these the fabbath of the Lord thy commandments? God. In it thou shalt do no manner of work, thou, and My duty towards God, thy Son, and thy daughter, and my duty towards my thy man-fervant, and thy neighbour. maid-fervant, thy cattle,! and the stranger that is towards God. within thy gates. For in fix days the Lord made God, is to believe in him, speak heaven and earth, the fea, and all that in them is, and him with all my heart, dy in wherefore the Level Level Company with all my mind, with all my mind. rested the seventh day; wherefore the Lord bleffed the feventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the

VI. Thou shalt do no life. murder.

with adultery. Anjw. My duty towards thy commit adultery.

ny Ne

im as

nto a hey fl

To lov

cour n

hat a

inder

elf to

eache

and m

felf le

o all

no bo

To be

my de

malic

ieart.

from 1

her. ey th

III. Thou shalt not take bear false witness against

neighbours wife, nor hi IV.Remember that thou fervant, nor his maid, nor

Ans. I learn two things:

Quest. What is thy duty

Anjw. My duty towards to fear him, and to love my foul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his God giveth thee. Word; and to ferve him God truly all the days of my

Quest. What is thy duty able

covet good labou own

my

ny Neighbour is to love commandments of God. ey the Queen, and all Prayer. hat are put in authority inder her. To submit my inder her. To submit my elf to all my governours, rds my

against

not co

house.

ver thy

.

things:

God.

my

our able to do these things of souls and bodies; and that they self, nor to walk in the he will be merciful unto

lt no no all men as I would his facility without nto all men as I would his special grace, which hey should do unto me. thou must learn at all times To love, honour, and fuc- to call for by diligent prayour my Father and Mo- er. Let me hear therefore her. To honour and o- if thou canst say the Lord's

Answer.

Ur Father, which art J in heaven, Hallow-It thou teachers, spiritual pastors ed be thy Name. Thy these and masters. To order my kingdom come. Thy will felf lowly and reverently be done in earth, As it is to all my betters. To hurt in heaven. Give us this no body by word or deed. day our daily bread. And To be true and just in all forgive us our trespasses, my dealing. To bear no As we forgive them that by duty malice nor hatred in my trespass against us. And heart. To keep my hands lead us not into temptati-

heart. To keep my hands from picking and stealing, and my tongue from evil fpeaking, lying and standard dering. To keep my bodering. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, see him as we ought to do. And I pray unto God, that he will send us all things that we duty know this that thou art not be needful both for our

us, and forgive us our fins; ward visible fign and the and that it will please him inward spiritual grace. to save and defend us in all Quest. What is the outdangers ghostly and bodi- ward visible fign or form ly; and that he will keep in Baptism. us from all fin and wickedness, and from our ghost- the person is baptized, In ly enemy, and from ever- the Name of the Father, and lasting death. And this I of the Son, and of the holy trust he will do of his mer- Ghost. cy and goodness through our Lord Jesus Christ. ward and spiritual grace? And therefore I fay, Amen. So be it.

Question.

hath Christ ordained in his Church?

Answ. Two only, as ge- of grace. nerally necessary to salvation, that is to say Bap- of persons to be baptized? tilm, and the Supper of Lord.

thou by this word Sacrament.

Answ. I mean an outward and visible fign of an inward and spiritual grace, fants baptized, when by given unto us, ordained by Christ himself, as a means they cannot perform them: whereby we receive the fame, and a pledge to af- mife them both by their fure us thereof.

Anjw. Water: wherein

Quest. What is the in-

Answ. A death unto fin, and a new birth unto righteousness: for being by OwmanySacraments nature born in fin, and the children of wrath, we are hereby made the children

Quest. What is required

Ans. Repentance, whereby they forfake fin, and Quest. What meanest faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are Inreason of their tender age

An w. Becausethey pro-Sureties: which promife, Quest. How many parts when they come to age, are there in a Sacrament? themselves are bound to Anjw. Two: the out-perform.

rame er or An

Que

1 rem rifice Christ vhich

Due vard Lord's Anl vhich

nand Que

art o An Blood erily

nd re

ul in

The C after and think And Jer va toth ed by

> So for and i hall a Go And unito

Point

bring of al to th confi

Quest.

A Catechism.

guest. Why was the Sarament of the Lord's Super ordained?

nd the

ie out-

form

herein

ed, In

er, and

be boly

he in-

grace ?

to fin,

righ-

ng by

nd the

we are

ildren

quired

ized?

vhere-

, and

sted-

mises

em in

re In-

n by

hem? y pro-

their omife, age, Answ. For the continul remembrance of the Sarifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outvard part or fign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath comnanded to be received.

Quest. What is the inward art or thing signified?

Answ. The Body and Blood of Christ, which are erily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Anf. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themfelves, whether they repent them truly of their former fins, stedfastly purposing to lead a new life; have a live ly faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So foon as children are come to a competent age, and can say in their Mother tongue the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

Quest.

Q

The

The Order of Confirmation of Laying on of Hand upon those that are baptized, and come to Year of discretion.

I Upon the day appointed, all that are to be then confirmed, being pla ced, and standing in order before the Bishop; he (or some other Mini ster appointed by him) shall read this Preface following.

O the end that Confirma- fathers and tion may be ministred to undertook for you? the more edifying of fuch as shall & And every one shall audibly an receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but fuch as can fay the Creed, the Lords Prayer, and the Ten Commandments; and can also and earth answer to such other questions, as in this short Catechism are the Lord. contained: Which order is very convenient to be observed, without end. to the end that Children being now come to the years of difcretion, and having learned what unto thee. their Godfathers and Godmothers promised for them in Baptism, they may themselves with I their own mouth and confent ed to regenerate these thy se openly before the Church rati- vants by water and the hol fie and confirm the same; and Ghost, and hast given unto the also promise that by the grace forgiveness of all their sins of God, they will evermore en- strengthen them, we besee deavour themselves faithfully thee, O Lord, with the ho to observe such things as they Ghost the Comforter, and da by their own confession have as- ly increase in them thy manifo fented unto.

I Then shall the Bishop Say, gregation, renew the folemn ledge and true godliness; a promise and vow that was made fill them, O Lord, with the Sp in your name at your baptism; rit of thy holy fear, now at ratifying and confirming the for ever. same in your own persons, and I Then all of them in order, kne your felves acknowledging bound to believe, and to do all those things which your God-

Godmothers the

Iwer, I do.

The Bishop. Ur help is in the name of the Lord;

Answ. Who hath made heaven

Bishop. Blessed be the Name of

World Henceforth An w.

Bishop. Lord, hear our prayer Answ. And let our cry com

Bishop. Let us pray.

A Lmighty and everliving God, who hast vouchsa gifts of grace: the Spirit wisdom and understanding; t O ye here in the presence Spirit of council and ghost of God and of this Con- strength; the Spirit of know Amen.

ing before the Bishop, he shall ! his hand upon the head of eve one Severally, Saying,

with th ne may nd dai pirit 1 come u om. ¶ T

The Anfro (And Thoo I

Name. Thy wi sin He aily bi respassi nat tref s not i ver u

o will hat be o thy ake or nto the pon w fthy h And

LI

The time (fertor

time d

Pub of use o

Dete lefe ty

child [or this thy fervant] with thy heavenly grace, that e may continue thine for ever : pirit more and more until he ome unto thy everlasting king-Amen

Hand

Year

being pla

ber Mini

ers ther

udibly an

name o

de heaver

Nameo

r prayer

cry com

verlivin

vouchfa

thy fe

the hol

into the

eir fins

befeed

the hol

and da

manifo

Spirit

ding; t d ghoft

of know

els; at h the Sp now an

der, kne

he shall l

d of eve

World

I Then shall the Bishop Say, The Lord be with you.

Answer. And with thy Spirit. (And all kneeling down) the Bi-Shoo Shall add,

Let us pray. Ur Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come, Thy will be done in Earth, as it sin Heaven. Give usthis day our aily bread. And forgive us our respasses, As we forgive them hat trespais against us. And lead s not into temptation; but deiver us from evil. Amen.

And this Collect. A Lmighty and everlasting God, who makest us both at be good and acceptable unthy divine Majesty; We ake our humble supplications ato thee for thefethy fervants, Son, and the holy Ghost, be upthy holy Apostles) we have for ever. Amen.

And there shall none be admitted to the holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.

Efend, O Lord, this thy now laid our hands, to certifie them (by this fign) of thy favour and gracious goodness towards them. Let thy fatherly nd daily increase in thy holy hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and fo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jetus Christ, who with thee and the holy Ghost, liveth and reigneth ever one God world without end. Annen.

> Almighty Lord, and ever lasting God, vouchsafe, we beseech thee to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preferved in body and foul, through our Lord and Saviour Jefus Christ.

will and to do those things | Then the Bishop shall bless them, Jaying thus,

He bleffing of God Al-

mighty, the Father, the

pon whom (after the example on you, and remain with you

The Form of Solemnization of MATRIMONY.

Fift the Banns of all that are to be married together, must be pub-lished in the Church three several Sundays or Holidays, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner!

use or just impediment why third time of asking. Defe ese two Persons should not be Q 2

Publish the Banns of Marri- joyned together in holy Matriage between M. of - and mony, ye are to declare it: of - If any of you know This is the first, [second, or 1 And

married dwell in divers Parish- ture of the Lord, and to the es, the Banns must be asked in praise of his holy Name. both Parishes; and the Curate Secondly, It was ordained for of the one Parish shall not solem- a remedy against Sin, and to a. nize Matrimony betwist them, void Fornication, that fuch perwithout a Certificate of the Banns fons as have not the gift of conbeing thrice asked from the Cu- tinency, might marry and keep rate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the into the body of the Church with there standing together, the Man on on the left, the Priest Shall Say,

Early beloved, we are gathe fight of God, and in the face not lawfully be joyned together, of this Congregation, to joyn to- let him now speak, or else here. gether this Man and this Wo- after for ever hold his peace. man in holy Matrimony, which | I And also speaking to the Persons is an honourable estate instituted of God in the time of mans | T Require and charge you both innocency, fignifying unto us 1 (as ye will answer at the the mystical union that is be-dreadful day of judgment when twixt Christ and his Church; the secrets of all hearts shall be which holy estate Christ adorn-disclosed) that if either of you ed and beautified with his pre-know any impediment why ye fence and first miracle that he may not be lawfully joyned to. wrought in Cana of Galilee, and gether in Matrimony, yedo now is commended of Saint Paul to confess it. For be ye well albe honourable among all men; fured that fo many as are cou-And therefore is not by any to pled together otherwise than be enterprised, nor taken in God's word doth allow, are not hand unadvifedly, lightly or joyned together by God, neither wantonly, to fatisfie mens car- is their Matrimony lawful. nallusts and appetites, like brute \ At which day of Marriage, if beafts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly confidering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be

And if the Persons that are to be brought up in the fear and nur.

themselves undefiled members

of Christ's body.

Thirdly, It was ordained for Persons to be married shall come the mutual society, help, and comfort that the one ought to their Friends and Neighbours: and have of the other, both in prof. perity and advertity: into which the right hand, and the Woman holy estate these two persons present come now to be joyned. Therefore if any man can shew thered together here in any just cause why they may

that shall be married, he shall say,

any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm, and will be bound and fufficient Sureties with him, to the Parties, or else put in a

Cantion

Such marr prove Solen until triea I If n then

Caut

man N. V wife, t ordina Matri

her, c keep health keep t as ye

The to liv dinan

trimo ferve keep health keep long

W be m Th

to Th ma har

his ma Lay

nd nurto the

ined for nd to a. uch perof conind keep nembers

ined for elp, and ought to in prof. o which perions Joyned. an thew ey may ogether, lie here.

peace. e Persons Shall Say, ou both c at the nt when thall be of you why ye ned to. donow well al-

are not neither ul. lage, if declare bey may n Matrihe Laws

re cou-

fe than

be bound ith him, out in l

Cantion

Caution (to the full value of Such charges as the Persons to be married do thereby Sustain) to prove his Allegation: Then the Solemnization must be deferred until such time as the truth be tried.

If no Impediment be alledged, then shall the Curate say unto the

7 Ilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in fickness and in health, and fortaking all other, keep thee only unto her, fo long as ye both shall live?

I The Man Stall answer, I will.

Then shall the Priest say unto the Woman,

ITIlt have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, ferve him, love, honour and keep him in fickness and in health, and forfaking all other, keep thee only unto him, fo long as ye both shall live?

The Woman shall answer. I will.

Then shall the Minister say, Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner.

The Minister receiving the Woman at her Fathers or Friends hands, shall cause the Man with his right hand to take the Woman by her right hand, and to Jay after him, as followeth,

N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in fickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loofe their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the

Minister, N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in fickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

I Then shall they again loofe their hands, and the Man Shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, Shall deliver it unto the Man, to put it upon the fourth Finger of the Womans left hand. And the Man holding the Ring there, and taught by the Priest, Shall Say,

Ith this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son and of the holy Ghost Amen

Then the Man leaving the Ring upon the fourth finger of the Womans left hand, they shall both kneel down, and the Minister Shall fay,

giver of all spiritual grace, the in the world to come ye may author of everlasting life; Send have life everlasting. thy bleffing upon these thy fer- I Then the Minister or Clerks going wants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these perfons may furely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

I Then shall the Priest joyn their right hands together, and Say,

Those whom God hath joyned together, let no man put afunder.

I Then shall the Minister speak unto the People.

Orafmuch as N. and N have confented together in holy wedlock, and have witnefled the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost,

I And the Minister shall add this bleffing.

Od the Father, God the T Son, God the Holy Ghoft, blefs, preferve and keep you; the Lord mercifully with his fayour look upon you, and so fill

Let us pray.

You with all spiritual benediction and grace, that ye may so Preserver of all mankind, live together in this life, that

to the Lord's Table, Shall Say or fing this Pfalm following.

Beati omnes. Plalm. 128. Lessed are all they that feat the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee. and happy shalt thou be.

Thy wife shall be as the fruit ful vine: upon the walls of the house.

Thy children like the olive. branches: round about thy table

Lo, thus shall the man be bles fed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt fee Jerusalem in prosperi ty all thy life long;

Yea, that thou fhalt fee the childrens children: and peac upon Ifrael.

Glory be to the Father, of As it was in the, &c.

I Or this Pfalm. Deus misereatur. Pfalm. 67. Od be merciful unto us L and blefs us: and fhew us the light of his countenance and be merciful unto us.

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee, C God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and go

ern th Let t God: 1 thee.

Ther forth h ven our his bles God

ends of Glor Asit The I

and the I ing ! face Lord

Anix on us. Min.I)"

Name. will be in He our da our tr

them And 1 on; I

Amen Min vant, An

in the Min help ! An

them Mit of ftr

An enem Mi

A unto may fo life, that ye may

Amen. lerks going all Say or ng.

. 128. that fear walk in

he labour ll is thee the fruit lls of thy

he olive thy table n be blek

ord. of Sion hat thou prosperi.

fee thy

her, 60

n. 67. into us nd shew tenance

known health

thee, O people

yee and judge nd go. veri

benediali tern the nations upon earth. Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us

his bleffing. God fhall blefsus: and all the ends of the world shall fear him. Glory be to the Father, &c.

Asit was in the, &c.

The Pfalm ended, and the man and the woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, Shall Say, Lord, have mercy upon us.

An w. Christ, have mercy upon us.

Min Lord, have mercy upon us. Our Father which art in Heaven; Hallowed bethy Name. Thy Kingdom come. Thy will be done in Earth, As it is Amen.

Minister. O Lord, fave thy fervant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place.

Answer. And evermore defend them.

of strength

Answer. From the face of their enemy.

unto thee.

Minister.

God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the feed of eternal life in their hearts, that whatfoever in thy holy Word they shall profitably learn, they may in deed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and blefs them. And as thou didst send thy bleffing upon Abraham and Sarah, to their great comfort : fo vouchfafe to fend thy bleffing upon these thy servants, that they obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, thro Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the woman is

past child-bearing.

Merciful Lord and heavenly Father, by whose in Heaven. Give us this day gracious gift mankind is increaour daily bread. And forgive us fled; We befeech thee affift with d peace our trespasses, As we forgive thy blessing these two persons, them that trespass against us, that they may both be fruitful And lead us not into temptati- in procreation of children, and on; But deliver us from evil. also live together so long in godly love and honesty, that they may fee their children Christianly and virtuoully brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

God, who by thy mighty power haft made all things of nothing, who also (after other things fet in order) didft Minister Be unto them a tower appoint that out of man (created after thine own image and fimilitude) woman should take her beginning; and knitting them Miniff. O Lord, hear our prayer. together, didft teach that it Answer. And let our cry come should never be lawful to put alunder

Matrimony hadft made one: O husbands. God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is fignified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon their thy fervants, that both this man may love his wife, according to thy word, (as Christ did love his that he might present it to him. spouse the Church, who gave self a glorious Church, not ha. himself for it, loving and cherithing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and as their own bodies: He that loin all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, blefs own flesh, but nourisheth and them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

I Then Shall the Priest Say, Lmighty God, who at the first parents, Adam and Eve, and did fanctifie and joyn them together in marriage; Pour upon you the riches of his grace, vertheless, let every one of you fanctifie and bless you, that ye in particular so love his wife emay please him both in body ven as himself. Ephes. 5. 25. and foul, and live together in holy love unto your lives end. Amen.

After which, if there be no Ser- ried, Husbands, love your wives, and Wife, the Minister Shall Col. 3. 19. read as followeth.

holy estate of Matrimony upon to them that are married, Ye you, hear what the holy Scrip- husbands, dwell with your wives ture doth fay as touching the according to knowledge, giving duty of husbands towards their

afunder those whom thou by wives, and wives towards their

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this Commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might fanctifie and cleanse it with the washing of water by the Word: ving spot or wrinkle, or any fuch thing; but that it should be holy and without blemish So ought men to love their wives, veth his wife, loveth himself. For no man ever yet hated his cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unbeginning did create our to his wife, and they two shall be one flesh. This is a great mystery; but I speak concern. ing Christ and the Church. Ne-

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are marmon declaring the duties of Man and be not bitter against them.

Hear also what Saint Peter LI ye that are married, or the Apostle of Christ, who was that intend to take the himself a married man, saith unnonous

onour he weal heirs to life, tha

hindred

Hith duty of wife. I hear a ward y it is F Scripti

Sain

Epistle eth yo your f bands the hi wife, of the Savio fore a to Ch their thing

> Ai loffia this mit '

the v

her h

I It Co of Since

T U

9 1

The Visitation of the Sick.

onour unto the wife, as unto he weaker vessel, and as being heirs together of the grace of ife, that your prayers be not hindred. i S. Pet. 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your duties to ward your husbands, even as it is plainly fet forth in holy

Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, fubmit your felves unto your own hufbands, as unto the Lord. the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he faith, Let the wife fee that the reverence her husband. Ephef. 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your felves unto your own

husbands, as it is fit in the Lord. Col. 3. 18.

Saint Peter also doth instruct you very well, thus faying, Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste convertation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, ever the ornament of a meek and quiet spirit, which is in the fight of God of great price. For after this manner in the old time the holy women also who trust. ed in God, adorned themselves being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him, lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. I S. Pet. 3. 1.

It is convenient that the new married persons shall receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

the Order for the Vilitation of the Sick.

When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the fick Persons house, shall say,

to all that dwell in it.

ing down,

Emember not, Lord, our ever. iniquities, nor the ini-

Eace be to this house, and quities of our forefathers. Spare us, good Lord, spare thy peo-When he cometh into the fick ple, whom thou hast redeemed mans presence, he shall say, kneel- with thy most precious blood, and be not angry with us for

Answer. Spare us, good Lord.

istle to hapter, ndment sbands.

ds their

Christ nd gave might ith the Word: to himnot ha-

or any fhould | nish So wives, hat loimfelf. ited his th and e Lord

mems flesh. s cause ner and ed uno shall

great ncernh. Neof you wife e-

25. at Paul ipeak. e marwives, them.

Peter 10 was th und, Ye wives giving

onour

The Visitation of the Sick.

Then the Minister shall Say, Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us.

Lord, have mercy upon us. Ur Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As may add strength to his faith. it is in Heaven. Give us this and seriousness to his repentance. day our daily bread. And for- That if it shall be thy good plea. give us our trespasses, As we fure to restore him to his former forgive them that trespass a health, he may lead the residue gainst us. And lead us not in- of his life in thy fear, and to to temptation; But deliver us thy glory: or elie give him from evil. Amen.

Answer. Which putteth bis trust in thee.

Minister. Send him help from

thy holy place,

Answer. And evermore mightily defend him.

Minister. Let the enemy have

no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord,

a itrong tower,

Answer. From the face of his

Minister. O Lord, hear our

prayers.

Answer. And let our cry come

unto thee. Minister.

relieve this thy fervant Look up- |honourable, to the increase of on him with the eyes of thy mercy, give him comfort and fure else it be fent unto you to corconfidence in thee, defend him rect and amend in you whatfor from the danger of the enemy, lever doth offend the eyes of and keep him in perpetual peace your heavenly Father; know and fafety, through Jesus Christ you certainly, that if you truly our Lord. Amen.

TEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy fervant who is grieved with fickness Sanctifie, we beseech thee, this thy fatherly correction to him; that the fense of his weakness grace fo to take thy visitation, Minister. O Lord, save thy ser- that after this painful life ended. he may awell with thee in life everlasting, through Jesus Christ our Lord. Amen.

I Then shall the Minister exhort the fick person after this form, or o.

ther like.

Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Where. fore, whatfoever your fickness is, know you certainly that it is Gods visitation. And for what caufe foever this fickness is sent unto you, whether it be to try your patience for the example of others, and that your faith Lord, look down from may be found in the day of the heaven, behold, visit and Lord, laudable, glorious, and glory, and endless felicity; or repent you of your fins, and bear

bear 3 truftir dear S render for hi mittin his W profit, the ri everla ¶ If t then bort ceea the I faith the I

> God fons; the fa if ye where are y Furth thers

lovet

geth (

veth.

recte veren ther l Fathe they :

ned u but l migh neis. ther,

ture ftrue ently bear

rectio mann pleaf

trufting in Gods mercy, for his no greater comfort to Christian dear Son Jesus Christs sake, and persons, than to be made like unrender unto him humble thanks to Christ, by fuffering patiently for his fatherly visitation, submitting your felf wholly unto nesses. For he himself went his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

y and

od and

uftom-

ervant

ckness.

ee, this

O him ;

akness

s faith,

ntance.

d plea-

former

relidue

and to

re him

itation.

ended,

in life

Christ

bort the

, or o.

w this,

d is the

and of

ning, as

age, Where.

ickness

nat it is

or what

is fent

to try

xample

r faith

of the

s, and ease of

ty; or

to cor-

whatlo-

yes of

know

1 truly

ns, and bear If the person visited be very sick, then the Curate may end his Exhortation in this place, or elfe proceed.

Ake therefore in good part, the chastisement of the Lord: for (as Saint Paul) faith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every fon whom he receiveth. If ye endure chastning, God dealeth with you as with fons; for what fon is he whom the father chastneth not? But if ye be without chaftisement, whereof all are partakers, then are ye baftards, and not fons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rastruction, that we should patiently, and with thankfgiving bear our heavenly Fathers correction, whenfoever by any manner of advertity, it shall ker of heaven and earth? please his gracious goodness to

bear your fickness patiently, visit us. And there should be adversities, troubles, and ficknot up to joy, but first he suffered pain; he entred not into his glory before he was crucifi-So truly our way to eternal joy, is to fuffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life! Now therefore taking your fickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forafmuch as after this life. there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your felf and your estate, both toward God and man; fo that accusing and condemning your felf for your own faults, you may find merther be in subjection unto the cyat our heavenly Fathers hand Father of Spirits, and live? for for Christs fake, and not be acthey verily for a few days chaft- cufed and condemned in that ned us after their own pleasure; fearful judgment. Therefore I but he for our profit, that we shall rehearse to you the Artimight be partakers of his holi- cles of our Faith, that you may ness. These words, good bro-know whether you do believe ther, are written in holy Scrip- as a Christian man should, or no. ture for our comfort and in- | Here the Minister shall rehearse

the Articles of the Faith, Saying thus,

Off thou believe in God the Father Almighty, Ma-

And

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and litteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The remission of sins; The refurrection of the flesh; and everlasting life after death?

I The fick Person shall answer, All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of bis sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where be hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare what is owing unto him, for the

der for the Settling of their temporal estates, whilft they are in bealth.

These words before rehearsed, may be Said before the Minister begin his Prayer, as he shall see cause. The Minister should not omit ear-

nestly to move such sick persons as are of ability, to be liberal to the

I Here shall the fick person be mo. ved to make a Special Confession of his fins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest Shall Absolve bim (if be humbly and heartily desire it) after this fort.

Ur Lord Jefus Chrift, who hath left power to his Church to absolve all finners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray.

Most merciful God, who according to the multitude of thy mercies, dost to put away the fins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earhis Debts, what he oweth, and nestly desireth pardon and forgiveness. Renew in him (most) better discharging of his consci- loving Father) whatsoever hath ence, and the quietness of his been decayed by the fraud and Executors. But men should often malice of the devil, or by his be put in remembrance to take or- own carnal will and frailness; preferve

referve nember Church on, acc pain, as expedie much a only in unto h frengt Spirit; ed to unto t merits ved S

> In te, N m put to

Amen.

I The

and d oufne me, a Be wher

thou for th and n De

ofth of th and o F

the t art you T

hold thou my ihal

I mo fure

church; consider his contriti- the day long. on, accept his tears, affwage his xpedient for him. And foraf- my strength faileth me. nuch as he putteth his full trust unto thy favour, through the deliver him. merits of thy most dearly beloved Son Jesus Christ our Lord. my God, haste thee to help me. Amen.

beir tem

y are in

fed, may

ter begin ee cause.

mit ear-

er fons as

al to the

n be mo.

Confession

Consci-

weighty

onfession,

bim (if

lestre it)

t, who

to his

all fin-

and be-

mercy

ences :

mmit-

e from

of the

nd of

lay the

who

multi-

, dost

those

ou re-

; 0.

upon

ft ear-

l for-

(most

hath

d and

y his

ness;

ferve

I Then shall the Minister say this Plalm.

In te, Domine Speravi. Pfalm 71. IN thee, O Lord, have I put me evil. my trust, let me never be put to confusion: but rid me, and deliver me in thy righteoufness; incline thine ear unto me, and fave me.

Be thou my strong hold, whereunto I may alway refort: thou hast promised to help me, for thou art my house of desence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever fince I was born: thou art he that took me out of my mothers womb; my praise ihall alway be of thee.

I am become as it were a monster unto many: but my fure trust is in thee.

O let my mouth be filled

reserve and continue this sick with thy praise: that I may nember in the unity of the fing of thy glory and honour all

Cast me not away in the time ain, as shall seem to thee most of age: forsake me not when

For mine enemies speak aonly in thy mercy, impute not gainst me, and they that lay wait unto him his former fins; but for my foul, take their counsel frengthen him with thy bleffed together, faying: God hath for-Spirit; and when thou art plea- faken him, persecute him, and fed to take him hence, take him take him; for there is none to

Go not far from me, O God:

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteoulnels and falvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteouiness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am grayheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteouiness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, &c. As it was in the, Oc. Adding

Adding this. O Saviour of the world, who he may live to thee, and be an

bly befeech thee, O Lord.

Then shall the Minister say, all them that put their trust in licity. Grant this, O Lord, for him, to whom all things in hea- thy mercies fake, in the fame ven, in earth, and under the thy Son our Lord Jefus Chrift, earth do bow and obey, be who liveth and reigneth with now, and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou may ft receive health and falvation, but only the Name of our Lord Jefus Christ. Amen.

And after that shall say, Nto Gods gracious mercy and protection we comand keep thee. The Lord make ciously upon him, O Lord; and his face to shine upon thee, and the more the outward man debe gracious unto thee. The cayeth, strengthen him, we be-Lord lift up his countenance feech thee, so much the more upon thee, and give thee peace, continually with thy grace and both now and evermore. Amen. Holy Spirit, in the inner man.

A Prayer for a fick Child. and death; Look down from way by thy mercy, and his parwith the eyes of mercy upon go hence, and be no more feen. bed of fickness: Visit him, O is no word impossible with thee;

to prolong his days hereon earth. by thy Crofs and precious instrument of thy glory, by fer-Blood hast redeemed us, ving thee faithfully, and doing fave us, and help us, we hum- good in his generation; or elic receive him into those heavenly habitations, where the fouls of He Almighty Lord, who them that fleep in the Lord fe. is a most strong tower to fus, enjoy perpetual rest and fe. thee and the Holy Ghost, ever one God, world without end. Amen.

tion dr

prepare

gainst th

ter his d

and in t

be recei

ing kin

rits and

Christ

and Sa

I A con

OA

they a

earthl

comn

fervar

thy h

a fait

merc

bly b

be pr

it, w

of th

was

of th

defil

Eted

rabl

the

wil

and

fent

bef

fur

dai

fee

OW

nu

fer

th

Perso

A Prayer for a fick Person, when there appeareth small hope of Re-

covery.

Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for fuccour in behalf of this thy fervant, here lying under thy hand in great The Lord bless thee weakness of body. Look gra-Give him unfeigned repentance Almighty God and merci- for all the errors of his life patt, ful Father, to whom alone and stedfast faith in thy Son Jebelong the issues of life sus, that his sins may be done aheaven, we humbly befeech thee, don fealed in heaven, before he this Child, now lying upon the We know, O Lord, that there Lord, with thy falvation; de- and that if thou wilt, thou canfteliver him in thy good appointed ven yet raife him up, and grant him time, from his bodily pain, and a longer continuance amongit fave his foul for thy mercies fake. us. Yet for a fmuch as in all ap-That if it shall be thy pleasure pearance the time of his dissolu-

ion draweth near, fo fit and whilst we live here, which may and in thy favour, his foul may Lord. Amen.
be received into thine everlast- A Prayer for persons troubled in ing kingdom, through the merits and meditation of Jesus Christ thine only Son our Lord and Saviour. Amen.

on earth.

d be an

y, by fer.

nd doing

; or elle neavenly

fouls of

Lord Je-

and fe-

ord, for

he fame

Christ,

h with

it, ever

ut end.

Con, when

e of Re-

nd God

ir only

d; We

in be-

ere ly.

great

k gra-

d; and

in de-

ve be-

more

e and

man.

tance

patt,

n Je-

ne a-

par-

re be

feen.

there

hee ;

nst e-

t him ngit lap-

olution

A commendatory Prayer for a fick person at the point of departure.

Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly befeeching thee that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate Lamb that was flain to take away the fins of the world; that whatfoever defilements it may have contracted in the midst of this miserable and naughty world, thro' the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be prefented pure and without spot And teach us who before thee. furvive, in this and other like daily spectacles of mortality, to fee how frail and uncertain our deriously apply our hearts to fus Christ our Lord. Amen. that holy and heavenly wisdom,

prepare him, we befeech thee, a- in the end bring us to life evergainst the hour of death, that af- lasting, through the merits of er his departure hence in peace, Jesus Christ thine only Son our

Mind or in Conscience.

Bleffed Lord, the Father of mercies, and the God of all comforts, we befeech thee look down in pity and compassion upon this thy afflicted iervant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his foul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promifes, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruifed reed, nor quench the Imoking flax. Shut not up thy tender mercies in displeafure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon own condition is, and so to him, and give him peace, through number our days, that we may the merits and meditation of Je-

Lhe

The Communion of the Sick.

Orasmuch as all mortal men be subject to many sudden perils. diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, when soever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of Sudden visitation, have the less cause to be disquieted for lack of the same. But if the fick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, fignifying also how many there are to Communicate with him (wich shall be three, or two at the least) and having a convenient place in the fick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the boly Communion, beginning with the Collect, Epiftle and Gospel here following.

The Collect.

Lmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise evey one whom thou dost receive; We befeech thee to have mercy upon this thy fervant vifited with thine hand, and to grant that be may take bus fickness patiently, and recover his bodily health (if it be thy gracious will) and whenfoever his foul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 12 5.

Y fon, dispise not thou the chastning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Erily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words, [Ye that do truly, &c.]

At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to Communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of parning in due time to the Curate, or for lack of company to receive with

of Ch
ly rep
fered
earne
thank
Chris
ment
When
one ti
Visita
Straig

In th

fickne

Com

with

Special Her

that

supor

The the Chun eith

A

believ dead, who fo in me

And worm in my

and not ai

tain The

with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, the Curate shall instruct him, that if he do truly repent him of his fins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his fouls health, although he do not receive the Sacrament with his mouth.

When the fik Person is visited, and receiveth the Holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Pfalm [In thee, O Lord, have I put my trust] and go

Straight to the Communion.

In the time of the Plague, Sweat, or Such other like contagious times of fickness or diseases, when none of the Parish or Neighbours can be gotten to Communicate with the fick in their houses, for fear of the Infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the DEAD.

Here is to be noted, that the Office ensuing is not to be used for any that die unhaptized, or excommunicate, or have laid violent hands upon them elves.

Church-yard, and going before it, Job. 1. 21. the grave, shall say or sing,

Am the refurrection and the life, faith the Lord : he that believeth in me, though he were dead, yet shall he live. And who loever liveth and believeth my tongue. in me, shall never die. S. John

11. 25, ,26. Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms diffroy this body; yet in my fiesh that! I fee God: whom I shall fee for my self, not another. Job. 19. 25, 26, 27.

E brought nothing into tain we can carry nothing out. The Lord gave, and the Lord I have to live.

The Priest and Clerks meeting hath taken away; blessed be the the Corps at the entrance of the name of the Lord. 2 Tim. 6. 7.

either into the Church, or towards After they are come into the Church, shall be read one or both of these Pfalms following.

Dixi, Cuftodiam. Plal. 39.

I Said, I will take heed to my ways: that I offend not in

I will keep my mouth as it were with a bridle: while the ungodly is in my light;

I held my tongue, and spake nothing: I kept filence, yea, even from good words; but it was pain and grief to me.

My heart was not within me, and while I was thus mufing, and mine eyes shall behold, and the fire kindled: and at the last I spake with my tongue.

"Lord, let me know my end, this world, and it is cer- and the number of my days: that I may be certified how long

R

Behold.

perils. bey Shall lwaysin all them, ly in the ishioners nd Blood d in the n, have

receive e to the ith him venient repared, ate the

bel here

the fick

thou e Lord, rebuk-Lord ; and

om he

24. o you, word, t lent , and

death e pree that

emna-

A Shall n that be fick

ant of eceive with

Behold, thou hast made my art God from everlasting, and days as it were a span long ; and world without end. mine age is even as nothing in Thou turnest man to destrurespect of thee, and verily every ction: again thou sayest, Come man living is altogether vanity.

For man walketh in a vain

For a thousand years in the

shadow, and disquieteth himself sight are but as yesterday: see in vain: he heapeth up riches, ing that is past as a watch inthe and cannot tell who shall gather hight. them.

hope: truly my hope is even in fade away fuddenly like the grafs

fences: and make me not a re- evening it is cut down, driedup buke unto the foolish.

I became dumb, and opened not my mouth : for it was thy displeasure: and are afraid a

Take thy plague away from me: I am even confumed by before thee : and our fecret fin

means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest our days are gone : we bringou his beauty to confume away, years to an end, as it were a tale like as it were a moth fretting that is told. a garment : every mantherefore is but vanity.

with thine ears confider my call- to fourscore years: yet is their ing: hold not thy peace at my strength then but labour and for

tears.

For I am aftranger with thee : and we are gone. and a fojourner as all my fathers | But who regardeth the power were.

O spare me a little, that I may ter as a man feareth, so is the recover my strength: before I displeasure. go hence, and be no more feen.

Asit was in the beginning, oc. hearts unto wisdom. Domine, refugium. Pfal. 90.

fuge: from one generati-thy fervants. on to another.

brought forth, or ever the earth joyce and be glad all the days of also h and the world were made: thou our life,

Assoon as thou scatterest them And now, Lord, what is my they are even as a fleep: and

In the morning it is green Deliver me from all mine of- and groweth up: but in the and withered.

> For we confume away in the thy wrathful indignation.

> Thou haft fet our misdeed in the light of thy countenance

> For when thou art angry, all

The days of our age are three score years and ten, and though Hear my prayer, O Lord, and men be so strong that they come row; to foon patieth it away

of thy wrath: for even thereat

So teach us to number ou Glory be to the Father, &c. days: that we may apply ou

Turn thee again, O Lord, a Ord, thou hast been our rethe last: and be gracious unto

O fatisfie us with thy mercy Before the mountains were and that foon: fo shall we re Com

Com he tim us: an we hav

Shev and the And

the Lo profper hands t our has Glo

Asi I Then out thef to th

first-fr For fir by man on of t all die be mad is own fruits Christ comet have d to God he sha and a For he put al

The la stroye put a But w

put u that h put al

when

we have fuffered adversity.

and their children thy glory.

our handy-work.

Glory be to the Father, &c. As it was in the, oc.

Then shall follow the Lesson taken out of the Fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. 15. 20.

put under him, it is manifest strial is another.

Comfort us again, now after that put all things under him, he time that thou hast plagued that God may be all in all. Else is: and for the years wherein what shall they do, which are baptized for the dead, if the Shew thy fervants thy work : dead rife not at all? why are they then baptized for the dead? And the glorious Majesty of And why stand we in jeopardy he Lord our God be upon us : every hour? I protest by your prosper thou the work of our rejoycing which I have in Christ ands upon us, O prosper thou Jesusour Lord, Idie daily. If after the manner of men I have fought with beafts at Ephefus, what advantageth it me, if the dead rife not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouiness, and fin not; Tow is Christ risen from for some have not the knowledge the dead, and become the of God. I speak this to your first-fruits of them that slept. shame. But some man will say, For fince by man came death, How are the dead raised up? by man came also the resurrecti- and with body do they come? on of the dead. For as in Adam Thou fool, that which thou fowall die, even so in Christ shall all est is not quickned, except it be made alive. But every man in die. And that which thou fowsown order: Christ the first- est, thou sowest not that body fruits; afterward they that are that shall be, but bare grain, it Christs, at his coming. Then may chance of wheat, or of some cometh the end, when he shall other grain. But God giveth it have delivered up the kingdom a body as it hath pleased him, to God, even the Father; when and to every feed his own body. he shall have put down all rule, All flesh is not the same flesh, and all authority, and power. but there is one kind of flesh of For he must reign, till he hath men, another slesh of beasts, aput all enemies under his feet. nother of fishes, and another of The last enemy that shall be de- birds. There are also celestial froyed is death: For he hath bodies, and bodies terrestrial; put all things under his feet. but the glory of the celestial is But when he faith all things are one, and the glory of the terrethat he is excepted which did glory of the fun, another glory put all things under him. And of the moon, and another glory when all things shall be subdu- of the stars; for one star differed unto him, then shall the Son eth from another star in glory. also himself be subject unto him So also is the resurrection of the

ng, and

deftru. ft, Come en.

s in thy ay : feech in the

rest them ep: and the grass is green. it in the driedup

y in thy afraid at on. mildeed

ecret fine ntenance ngry, all bringou ere a tale

re three d though hey come t is their r and for it away

ne powe thereaf o is th

nber ou ply ou

Lord, a us unto

y mercy we re e days of Com

dead; It is fown in corruption; death where is thy fting? 0 it is raised in incorruption: It grave, where is thy victory? The stown in dishonour; it is raifedinglory : It is fown in weak- ftrength of fin is the law. But ness; it is raised in power: It thanks be to God which giveth is fown a natural body; it is us the victory, through our raised a spiritual body. There Lord Jesus Christ. Therefore is a natural body, and there is a my beloved brethren, be ye fled. spiritual body. And so it is fast, unmoveable, always a. written, The first man Adam bounding in the work of the was made a living foul, the last Lord, forasmuch as ye know Adam was made a quickning that your labour is not in vain Spirit. Howbeit that was not in the Lord. first which is spiritual; but that which is natural, and afterward I When they come to the Grave, that which is spiritual. The while the Corps is made ready to first man is of the earth, earthy: the fecond man is the Lord from heaven. As is the earthy, fuch | shall fing. are they that are earthy: and as is the heavenly, such are they man, hath but a short also that are heavenly. And as time to live, and is full of miwe have born the image of the fery. He cometh up, and is cut earthy, we shall also bear the down like a flower; he fleeth as image of the heavenly. Now it were a shadow, and never this I fay, brethren, that flesh continueth in one stay. and blood cannot inherit the In the midst of life we are in kingdom of God; neither doth death : of whom may we feek corruption inherit incorruption. for fuccour, but of thee, 0 Behold, I shew you a mystery. Lord, who for our fins art just-We shall not all sleep, but we ly displeased? shall all be changed in a moment, Yet, O Lord God most holy, in the twinkling of an eye, at O Lord most mighty, O holy the last trump; (for the trum- and most merciful Saviour, depet shall found, and the dead liver us not into the bitter pains shall be raised incorruptable, and of eternal death. we shall be changed.) For this Thou knowest, Lord, the secorruptable must put on incor- crets of our hearts; thut not thy ruption, and this mortal must merciful ears to our prayers; us not put on immortality. So when but spare us, Lord most holy, ever u this corruptible shall have put O God most mighty, O holy on incorruption, and this mor- and merciful Saviour, thou most tal fhall have put on immortali- worthy Judge eternal, fuffer us ty, then shall be brought to pass not at our last hour for any pains hat de the faying that is written, Death of death to fall from thee. is swallowed up in victory. O I Then while the Earth shall be

be laid into the Earth, the Pries Shall Say, or the Priest and Clerky

caft

enft 11 For fe great m elf the here de commit earth to dust to tain ho eternal efus C our vi

hings. 97 T Hea far From h dead w ven fo rest fr 14. 13.

like un

cordin

wherel

Chr Lord)I Name. Thy w sin He daily b respass hat tre

¶ I

Lord

ind wi aithfu

ding by, the Priest shall Say.

things to himself.

I Then Shall be faid or fung, Heard a voice from heaven, faying unto me, Write;

14. 13. Then Shall the Priest Jay, Lord, have mercy upon us. Christ, have mercy upon us.

Lord, have mercy upon us. Ur Father which art in iver us from evil. Amen.

Prieft.

east upon the Body by Some stand from the burden of the flesh, are in joy and felicity; We give Porasmuch as it hath pleathee hearty thanks for that it fed Almighty God of his hath pleased thee to deliver this great mercy, to take unto him- our brother out of the miseries of elf the foul of our dear brother this finful world; befeeching here departed, we therefore thee that it may please thee commit his body to the ground; of thy gracious goodness, shortearth to earth, ashes to ashes, ly to accomplish the number of dust to dust, in sure and cer- thine elect, and to hasten thy tain hope of the refurration to kingdom, that we, with all those eternal life, through our Lord that are departed in the true efus Christ, who shall change faith of thy holy Name, may our vile body, that it may be have our perfect confummation like unto his glorious body, ac- and blifs, both in body and foul, cording to the mighty working, in thy eternal and everlasting whereby he is able to subdue all glory, through Jesus Christ our Lord. Amen.

The Collect.

Merciful God, the Father of our Lord Jefus Christ, from henceforth bleffed are the who is the refurrection and the lead which die in the Lord : e- life; in whom who foever beven so saith the Spirit; for they lieveth, shall live, though he rest from their labours. Rev. die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be forry as men without hope, for them that fleep in him; We meekly be-Heaven; Hallowed be thy feech thee, O Father, to raife Name. Thy Kingdom come, us from the death of fin unto Thy will be done in Earth, as it the life of righteousness; that sin Heaven. Give us this day our when we shall depart this life, laily bread. And forgive us our we may rest in him, as our hope respasses, As we forgive them is this our brother doth, and that hat trespass against us. And lead at the general resurrection in the ayers; us not into temptation; but de- last day, we may be found acceptable in thy fight, and receive that blefling which thy well-be-A Lmighty God, with whom loved Son shall then pronounce do live the spirits of them to all that love and fear thee, y pains hat depart hence in the Lord, faying, come ye bleffed children nd with whom the fouls of the of my Father, receive the kingathful, after they are delivered dom prepared for you from the R 3 begine

holy u moit ffer us

1g ? 0 y? The

and the v. But

giveth

sh our

erefore

ye sted.

ways a.

of the

know

in vain

Grave,

ready to

be Prieft

d Clerks

fa Wo.

a short of mi-

d is cut

leeth as

never

e are in

we feek

ee, O

rt just-

ft holy,

O holy

ur, de-

r pains

the fe-

ot thy

holy,

ball be saft!

Churching of Women.

beginning of the World. Grant

He grace of our Lord Je.

fus Christ, and the love ful Father, through Jesus Christ of God, and the fellowship of our Mediator and Redeemer. the Holy Ghost, be with us all

evermore.

The Thankigiving of Women after Child-birth, commonly called, The Churching of Women.

The Woman at the usual time after her Delivery, shall come into the Church, decently apparelled, and there shall kneel down in some convenient place as bath been accustomed, or as the Ordinary shall di rest: And then the Priest shall say unto her,

Orasmuch as it hath pleadeliverance, and hath preserved feet from falling. you in the great danger of Child- I will walk before the Lord: birth, you shall therefore give in the land of the living. hearty thanks unto God, and fay, (Then shall the Priest say the I speak, but I was fore trou-116 P[alm.)

Dilexi, quoniam. Am well pleased: that the of my prayer.

That he hath enclined his ear unto me: therefore will I call vation; and call upon the Name upon him as long as I live.

The snares of death compasfed me round about : and the the presence of all his people : pains of hell gat hold upon me. in the courts of the Lords houle

ness, and I called upon the rusalem. Praise the Lord. Name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and lost that build it. he helped me.

rest, O my soul: for the Lord in vain. hath rewarded thee.

And why? thou hast delifed Almighty God of his vered my foul from death. goodness to give you safe mine eyes from tears and my

I believed, and therefore will bled: I faid in my haste, All men are liars.

What reward shall I give un-Lord hath heard the voice to the Lord: for all the benefits that he hath done unto me?

I will receive the cup of falof the Lord.

I will pay my vows now in I found trouble and heavi- even in the midst of thee, O Je-

Glory be to the Father, &c. As it was in the, oc.

I Or the 127 Pfalm. Nisi Dominus.

Xcept the Lord build the house: their labour is but

Except the Lord keep the ci-Turn again then unto thy ty: the watchman waketh but

> It is but lost labour that ye hafte

hafte to ake rest arefuln beloved Lo, c

he wor gift that Like

of the young Hap

his qui shall no Speak 1 gate.

Glo As

> 9 Lor Cl

> > Lo

Name will in He daily our !

> them And on; For

> > A a

> > > d 1 1

afte to rife up early, and so late ake rest, and eat the bread of arefulness: for so he giveth his beloved fleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even fo are the

young children.

Lord Je.

the love

wship of

ith us all

h,com-

e into the

I Some con-

shall di

aft deli.

death:

and my

he Lord:

fore will

re trou-

afte, All

give un-

benefits

of fal-

e Name

now in

people;

s house,

e, O Jerd.

r, Oc.

me?

ving.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they fpeak with their enemies in the gate.

Glory be to the Father, &c. As it was in the, &c.

Then the Priest Shall Jay, Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us. Lord, have mercy upon us.

Ur Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespals against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and

the Power, and the Glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy fervant;

Answer. Who putteth her trust in thee.

Minist. Be thou to her a strong

Answ. From the face of her enemy.

Minst. Lord, hear our prayer. Answ. And let our cry come unto thee.

Minister. Let us pray.

Almighty God; we give thee humble thanks, for that thou hast vouchiated to deliver this woman thy fervant from the great pain and peril of child-birth; Grant, we beleech thee, most merciful Father, that the through thy help may both faithfully live, and walk according to thy will in this life preient, and alto may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that the receive the holy Communion.

A COMMINATION, or Denouncing of God's Anger and Judgments against Sinners, with certain Prayers to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

pit, Jay,

ly discipline, that at the more afraid to offend. beginning of Lent, fuch persons

After the Morning Prayer, the as stood convicted of notorious Litary ended, according to the fin, were put to open penance, accustomed manner, the Priest and punished in this world; shall in the Reading Pew or Pul- that their souls might be faved in the day of the Lord; Rethren, in the Primitive and that others admonished by Church, there was a god- their example, might be the

In-

ild the

r is but the ci-

eth but

that ye haite

Instead whereof (until the aid discipline may be restored again, which is much to fmiteth his neighbour fecretly. be wished (it is thought good, v. 24. that at this time) in the prefence of you all) should be read the general fentences of Gods eth with his neighbours wife curfing against impenitent sin- Lev. 20. 10. ners, gathered out of the feven and twentieth Chapter of Deuteronomy, and other places of keth reward to flay the innocent. Scripture; and that ye should Deut. 27. 25. answer to every sentence, Amen, to the intent that being admonished of the great teth is trust in man, and taketh indignation of God against man for his defence, and in his finners, ye may the rather be heart goeth from the Lord. Jan. moved to earnest and true re- 17. 5. pentance, and may walk more warily in these dangerous days; fleeing from fuch vices, for merciful, fornicators, and adulwhich ye affirm with your terers, covetous persons, idolaown mouths the curse of God ters, flanderers, drunkards, and to be due.

Ursed is the man that maketh any carved or molton image, to worship it. Deut.

27. 15.

And the People shall answer and Jay, Amen.

Minister. Curfed is he that curfeth his father and mother. ver.

Answer. Amen.

Minister. Cursed is he that removeth his neighbours landmark. v. 17.

Answer. Amen.

keth the blind to go out of his ing and confessing our offences, way. v. 18.

Answer. Amen.

perverteth the judgment of the the trees, so that every tree that Arranger, the fatherless and wi- bringing not forth good fruit, is dow. v. 19.

Answer. Amen.

Minister. Cursed is he that

Answer. Amen.

Minister. Cursed is he that li-

Answer. Amen.

Minister. Curfed is he that ta.

Answer. Amen.

Minister. Cursed is he that put.

Answer. Amen.

Minister. Cursed are the un. extortioners. S. Matth. 25. 41.

I Cor. 6. 9, 10. Answer. Amen.

Minister.

Ow feeing that all they are accurred (as the prophet David beareth wirness) who do err and go aftray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lament-Minister. Curfed is he that ma- ing our finful life, acknowledgand feeking to bring forth worthy fruits of penance. For now Minister. Curfed is he that is the ax put unto the root of hewn down, and cast into the

ire. It nto th He fha the fin fone, Mall L For lo. his pla ness of earth. day of be abl pearet and he gather but he unque the L the ni fay, I fafe, 1 Etion row c vailin fhall r pear t day o nate borns heape despi and 1 when ly to they Lord fhall fhall

cause

recei but a

despi

thall

when

and wher cretly. hat lis wife.

that ta-

nocent.

e that

nat puttaketh in his rd. Jer.

he und adulidolads, and 25. 41.

ill they he pro-(s) who om the let us l judgheads, ll upon d God, eekness ament-

wledgffences, th woror now root of ree that fruit, is ito the fire.

re. It is a fearful thing to fall terrible voice of most just judgnto the hands of the living God : ment, which shall be pronoun-He shall pour down rain upon ced upon them, when it shall be the finners, fnares, fire and brim- faid unto them, Go ye curfed stone, storm and tempest; this into the fire everlasting, which hall be their portion to drink. is prepared for the devil and his For lo, the Lord is come out of angels. Therefore brethren, his place, to visit the wicked- take we heed betime, while the ness of such as dwell upon the day of salvation lasteth; for the earth. But who may abide the night cometh when none can day of his coming? Who shall work : but let us, while we have be able to endure when he ap- the light, believe in the light. peareth? His fan is in his hand, and walk as children of the light. and he will purge his floor, and that we be not cast into utter gather his wheat into the barn, darkness, where is weeping and but he will burn the chaff with gnashing of teeth. Let us not unquenchable fire. The day of abuse the goodness of God, who the Lord cometh as a thief in calleth us mercifully to amendthe night: and when men shall ment, and of his endless pity fay, Peace, and all things are promifeth us forgiveness of that fafe, then shall sudden destru- which is past, if with a perfect ction come upon them, as for- and true heart we return unto row cometh upon a woman tra- him. For though our fins be as vailing with child, and they red as scarlet, they shall be made shall not escape. Then shall ap- white as snow: and though they pear the wrath of God in the be like purple, yet they shall be day of vengeance, which obsti- made white as wooll. Turn ye nate finners through the stub- (faith the Lord) from all your bornness of their heart, have wickedness, and your sin shall heaped unto themselves, which not be your destruction. Cast adespised the goodness, patience, way from you all your ungodhiand long-sufferance of God, neis that ye have done, make when he called them continual- you new hearts, and a new spily to repentance. Then shall rit: Wherefore will ye die, O they call upon me (faith the ye house of Ifrael, seeing that I Lord) but I will not hear; they have no pleasure in the death of shall seek me early, but they him that dieth, faith the Lord shall not find me; and that be- God? Turn ye then, and ye shall cause they hated knowledge, and live. Although we have sinned, received northe fear of the Lord, yet have we an Advocate with but abhorred my counsel, and the Father, Jesus Christ the despised my correction. Then righteous, and he is the propitishall it be too late to knock ation for our fins. For he was when the door shall be shut; wounded for our offences, and and too late to cry for mercy fmitten for our wickedness. Let when it is the time of justice. O us therefore return unto him.

who is the merciful receiver of ned and done this evil in thy all true penisent finners; affu- fight: that thou mighteft be jufring our selves that he is ready tified in thy saying, and clear to receive us, and most willing when thou art judged. to pardon us, if we come unto him with faithful repentance; if edness: and in fin hath my mo. we will fubmit our felves unto him, and from henceforth walk in his ways; if we will take his in the inward parts: and shalf easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; feeking always his glory, and ferving him duly in our vocation with This if we do, thankfgiving. Christ will deliver us from the curfe of the law, and from the extreme malediction which shall light upon them that shall be fet and put out all my misdeeds. on the left hand; and he will fet us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom; unto which he vouchfafe to bring us all, for his infinite mercy. Amen.

I Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany)

Shall say this Psalm.

Pfalm. 51. Miserere mei, Deus. Ave mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my thy praise. wickedness: and cleanse me

from my fin.

and my fin is ever before me. ferings.

Against thee only have I fin-

Behold, I was shapen in wick-

ther conceived me.

But lo, thou requireft truth make me to understand wisdom fecretly.

Thou shalt purge me with hystop, and I shall be clean: thou shalt wash me, and I shall be

whiter than fnow.

Thou shalt make me hear of joy and gladness: that the bones which thou haft broken, may rejoyce.

Turn thy face from my fins:

Make me a clean heart, 0 God: and renew a right spirit within me.

Cast me not away from thy prefence: and take not thy ho-

ly Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and finners ihall be converted unto thee.

Deliver me from blood-guiltinels, O God, thou that art the God of my health: and my tongue shall sing of thy righteouineis.

Thou shalt open my lips O Lord: and my mouth shall shew

For thou desirest no facrifice, else would I give it thee: but For I acknowledge my faults: thou delightest not in burnt-of-

The facrifice of God is a trou-

bled

trite ! not de Ol unto of Jer Th

bled f

with neis, and o offer altar. Gl

Gho is no

to th

with Lo Lo

Nam Thy it is day o give forgi gaint

to te from Mi vant

in th Mi from

A

tily M

Savi thy .

rite heart, O God, shalt thou Names fake. not despise.

O be favourable and gracious prayer. unto Sion: build thou the walls

of Jerusalem.

Then shalt thou be pleased with the facrifice of righteoufness, with the burnt-offerings, and oblations : then shall they altar.

Glory be to the Father, and to the Son: and to the Holy

Ghoft;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Heaven; Hallowed bethy Name. Thy Kingdom come. it is in Heaven. day our daily bread. from evil. Amen. .

in thee.

from above;

tily defend them.

Saviour.

Answer. And for the glory of Lord. Amen. thy Name deliver us; be mer-

bled spirit: a broken and con-ciful to us sinners, for the

Minister. O Lord, hear our

Answer. And let our cry come

unto thee.

Minister. Let us pray.

Lord, we befeech thee mercifully hear our prayoffer young bullocks upon thine ers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a finner, but that he Our Father, which art in should rather turn from his sin, and be faved; Mercifully forgive us our trespasses; receive Thy will be done in earth, As and comfort us, who are grieved Give us this and wearied with the burden of And for- our fins. Thy property is algive us our trespasses, As we ways to have mercy; to thee forgive them that trespass a- only it appertaineth to forgive gainst us. And lead us not in- fins. Spare us therefore, good to temptation; But deliver us Lord, spare thy people whom thou hast redeemed; enter not Minister. O Lord, save thy ser-into judgment with thy servants, who are vile earth and milera-Answer, That put their trust ble sinners; but so turn thine anger from us, who meekly ac-Minister. Send unto them help knowledge our vileness, and truly repent us of our faults; Answer. And evermore migh- and so make haste to help us in this world, that we may ever Minister. Help us, O God our live with thee in the world to come, through Jefus Christ our

There

n thy e jusclear

Wick. y mo-

truth 1 fhalt rifdom

with 1: thou nall be

lear of bones 1, may

y fins: eeds. art, O **f**pirit

hy hotof thy ne with

om thy

finners hee. -guiltiart the nd my

y ways

lips O llshew

righte-

acrifice, e: but rnt-of-

a troubled

Then Shall the People Say this Spare them, And let not thine that followish after the Mini- heritage be brought to confu. fter. Urn thou us, O good Lord,

and fo shall we be turned. Be favourable, O Lord. Be favourable to thy people, Who turn to thee in Weeping, fafting, and praying. For thou art

a merciful God, Full of compaf-fion, Long-fuffering, and of great Pity. Thou sparest when we deserve punishment, and in light of his countenance upon thy wrath thinkest upon mercy, us, and give us peace now and

Hear us, O Lord, for fion. thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jesus Christ our Lord. Amen.

I Then the Minister alone shall fay, He Lord blefs us, and keep us; the Lord lift up the Spare thy people, Good Lord for evermore. Amen.

> hath the f

in th

Afre

M Beatu.

the 1 in hi himf

> tree 1 fide : his fr

with ever per.

is no they

PSALTER or PSALMS

After the Translation of the Great BIBLE, Pointed as they are to be Sung or Said in Churches.

The FIRST Day.

MORNING PRAYER.

thine onfu.

, for er the look nerits d Son men.

Il fay, dkeep ip the

upon

w and

Leffed is the man that hath not walin the way of finners: and hath not fat in the feat of gation of the righteous. the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

2 And he shall be like a tree planted by the waterfide: that will bring forth his fruit in due feafon.

4 His leaf also shall not thing? wither: and look whatfoever he doth, it shall profper.

is not fo with them: but gainst his anointed. they are like the chaff

which the wind feattereth Beatus vir, qui non abiit. Pfalm r. away from the face of the earth.

6 Therefore the ungodked in the counsel ly shall not be able to stand of the ungodly, nor stood in the judgment: neither the finners in the congre-

> 7 But the Lord knoweth the way of the righteous: and the way of the the ungodly shall perish. Quare fremuerunt gentes? Pfal. 2.

> A. Hy do the heathen fo furioully rage together: and why do the people imagine a

2 The kings of the earth stand up, and the rulers take counfel together: a-As for the ungody, it gainst the Lord, and a-

Let

heaven, shall laugh them him. to fcorn : the Lord shall Domine, quid multiplicati? Pfal. 3 have them in derision.

Then shall he speak unto them in his wrath: and vex them in his fore rife against me. displeasure.

6 Yet have I fet my King: upon my holy hill is no help for him in his of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I be- of my head. gotten thee.

shall give thee the hea- he heard me out of his thenforthine inheritance: holy hill. and the utmost parts of the | 5 I laid me down and

9 Thou shalt bruise them for the Lord sustained me. with a rod of Iron: and break them in pieces like for ten thousands of the a potters veffel.

fore, Oye kings: be learn-bout. ed, ye that are judges of the earth.

him with reverence.

12 Kiss the Son, lest he the ungodly. be angry, and so ye perish 8 Salvation belongeth

4 He that dwelleth in they that put their truft in

Y Ord, how are they in. I creafed that trouble me: many are they that

2 many one there be that fay of my foul: there God.

2 But thou, O Lord, art my defender: thou art my worship, and the lifter up

4 I did call upon the 8 Defire of me, and I Lord with my voice: and

earth for thy possession. slept, and rose up again:

6 I will not be afraid people: that have fet them-10 Be wife now there- felves against me round a-

7 Up, Lord, and help me, O my God: for thou 11 Serve the Lord in smitest all mine enemies fear: and rejoyce unto upon the cheek-bone; thou hast broken the teeth of

unto bleffi

The

oufn at lil troub me,

2 long mine fuch

pray

and I the] himf

godi the I

not: OWII chan

right your 6

fay: ny g

the ! nanc 8

ness time wine

PSALMS. The 1. day. The 1. day day. unto the Lord: and thy 9 I will lay me down in if his bleffing is upon thy people. peace, and take my rest : for yea. Cum invocarem. Pfal. 4. it is thou, Lord, only that re all TEarme when I call, O makeft me dwell in fafety. uft in God of my righte-Verba mea auribus. Pfal. 5. ousness: thou hast fet me Onder my words, O Pfal. 3 at liberty when I was in Lord: confider my ey introuble; have mercy upon meditation. ouble me, and hearken unto my 2 O hearken thou unto v that the voice of my calling, my prayer. 2 Oye fons of men, how King and my God: for unre be long will ye blaspheme to thee will I make my there mine honour: and have prayer. n his fuch pleasure in vanity, 3 My voice shalt thou hear betimes, OLord, earand feek after leafing? rd,art Know this also, that ly in the morning will I rt my the Lord hath chosen to direct my prayer unto thee. ter up himself the man that is and will look up. godly: when I call upon 4 For thou art the God n the the Lord he will hear me, that hast no pleasure in : and 4 Stand in awe, and fin wickedness: neither shall of his not: commune with your any evil dwell with thee. own heart, and in your 5 Such as be foolish n and chamber, and be still. shall not stand in thy fight: gain: Offer the sacrifice of for thou hatest all them ed me. righteoufness: and put that work vanity. afraid your trust in the Lord. 6 Thou shalt destroy of the 6 There be many that them that fpeak leasing : themfay: Who will shew us a-the Lord will abhor both und athe blood-thirsty and deny good? 7 Lord, lift thou up seitful man. d help the light of thy counter 7 But as for me, I will r thou come into thine house, enance upon us. nemies 8 Thou hast put glad- ven upon the multitude of e; thou nessin my heart: since the thy mercy: and in thy eth of time that their corn and fear will I worship toward wine and oyl increased. thy holy temple. ngeth

may a morey noon me.

unto

inward parts are very wickedness.

10 Their throat is an open sepulchre: they flat- sake. ter with their tongue.

O God, let them perish and who will give thee through their own imagi- thanks in the pit? nations: cast them out in the multitude of their un- groaning, every night godliness; for they have wash I my bed : and water rebelled against thee.

put their trust in thee re- for very trouble: and worn joyce: they shall ever be away because of all mine giving of thanks, because enemies. thou defendest them; they 8 Away from me, all ye that love thy name shall that work vanity: for the be joyful in thee;

12 For thou, Lord, wilt of my weeping. give thy bleffing unto the 9 The Lord hath heard digna righteous: and with thy my petition: the Lord mies: favourable kindness wilt will receive my prayer.

EVENING PRAYER.

Domine ne. Pfal. 6. Lord, rebuke me not Thame fuddenly. in thine indignatition: neither chasten me in thy displeasure.

2 Have mercy upon me,

4 Turn thee, O Lord, and deliver my foul: 0 fave me for thy mercies

5 For in death no man 11 Destroy thou them, remembreth thee : and

> 6 I am weary of my my couch with my tears.

12 And let all them that 7 My beauty is gone

Lord hath heard the voice in thy

thou defend him as with a 10 All mine enemies haft confield.

Thield. 7 A fore vexed: they shall be gregate turned back, and put to come a

Domine, Deus meus. Pfal. 7. felf ag

Lord my God, in thee 8 The per the per

fave perf me . 2 foul

The

it in none

have or if ness

evil frien have with

enem

5 my po taken my li

earth. nour i

6 5 thy fe

the j

lakes t

day PSALMS. The 1. day The 1. day. fave me from all them that ing to my righteoufness. reak ! persecute me, and deliver and according to the inr my nocency that is in me. 2 Lest he devour my 9 O let the wickedness fore foul like a lion, and tear of the ungodly come to an how it in pieces: while there is end: but guide thou the just. h me. none to help. 10 For the righteous Lord, O Lord my God, if I God: trieth thevery hearts 1:0 have done any fuch thing: and reins. ercies or if there be any wicked-11 My help cometh of ness in my hands; God: who preferve th them man 4 If I have rewarded that are true of heart. and evil unto him that delt 12 God is a righteous thee friendly with me : yea, I judge, strong and patient : have delivered him that and God is provoked evef my without any cause is mine ry day. night enemy: 13 If a man will not Water Then let mine ene- turn, he will whet his tears. my perfecute my foul, and fword: he hath bent his gone takeme: yea, let him tread bow, and made it ready. worn my life down upon the 14 He hath prepared mine earth, and lay mine ho-for him the instruments of nour in the dust. death: he ordaineth his arallye 6 Stand up, O Lord, rows against the persecuor the voice in thy wrath, and lift up tors. thy felf, because of the in-15 Behold, he travaileth heard dignation of mine ene- with mischief : he hath Lord mies: arise up for me in conceived forrow the judgment that thou brought forth ungodlinefs. yer. nemies hait commanded. 16 He hath grayen and. f, and 7 And so shall the con- digged up a pit: and is falput to gregation of the people len himself into the destrulakes therefore lift up thy 17 For his travail shall al. 7. felf again.
8 The Lord shall judge and his wickedness shall the people; give sentence fall on his own pate.

fave with me, O Lord: accord-18 1

will praise the Name of through the paths of the the Lord most High.

Domine, Dominus nofter. Pfal. 8.

how excellent is thy in all the world! Name in all the world: thou that haft fet thy glo- MORNING PRAYER. ry above the heavens!

ry babes and fucklings hast thou ordained strength, whole heart: I will speak of because of thine enemies: all thy marvellous works. that thou mighteft still the enemy and the avenger.

heavens, even the works Name, O thou most Highof thy fingers: the moon est. and the stars which thou hast ordained.

thou art mindful of him : and the Son of man that thou visitest him?

er than the angels: to throne that judgest right. drown him with glory and

worship.

have dominion of the out their name for ever works of thy hands: and and ever. thou hast put all things in 6 O thou enemy, de-Subjection under his feet; structions are come to a per-

feas.

9 O Lord our Governor Lord our Governor, how excellent is thy Name

Confitebor tibi. Pfal. 9.

2 Out of the mouth of ve-babes and fucklings hast thee, O Lord, with my

2 I will be glad and rejoyce in thee: yea, my 3 For I will confider thy fongs will I make of thy

2 While mine enemies are driven back: they shall 4 What is a man, that fall and perish at thy prefence.

4 For thou hast maintained my right, and my 5 Thou madest him low- cause: thou art set in the

7 Thou hast rebuked the heathen, and destroyed the 6 Thou makest him to ungodly: thou hast put

7 All sheep and oxen : petual end : even as the yea, and the beafts of the cities which thou hatt de-Aroyed :

ftro per dur fo

71

ind

WOI and unt

a de fed tim

I

thy trust Lord

then

II which shew ings.

12 inqui reme

forge plain 13

me, troub them that I

gates 14 thy 1 ports

The ij. day. PSALMS. The ij. day. air. ftroyed; their memorial is Sion: I will rejoyce in thy fea : perished with them. Salvation. kerh 7 But the Lord shall en-15 The heathen are funk the

dure for ever : he hath alfo prepared his feat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppreffed: even a refuge in due

time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, haft never failed shall not perish for ever. them that feek thee.

shew the people of his do- in thy fight.

ings.

remembreth them: and forgetteth not the complaint of the poor.

12 Have mercy upon me, O Lord, confider the trouble which I fuffer of them that hate me: thou that liftest me up from the

gates of death.

14 That I may shew all thy praifes within the ports of the daughter of

down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek

19 Up, Lord, and let not 11 O praise the Lord man have the upper hand: which dwelleth in Sion : let the heathen be judged

20 Put them in fear, O 12 For when he maketh Lord: that the heathen inquisition for blood, he may know themselves to be but men.

Ut quid; Domine? Pfal. 16.

17 Hy standest thou so far off, O Lord: and hideft thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

a For the ungodly hath

ER. unto

h.my

rnort

Vame

eakof orks. nd re-, my of thy High-

emies y fhall pre-

mainnd my in the right. ed the edtho At put r ever

1, deo a peras the att deoyed;

proud, that he careth not his face, and he will never for God: neither is God fee it. in all his thoughts.

grievous: thy judgments forget not the poor. are far above out of his 14 Wherefore should fight, and therefore defi- the wicked blaspheme eth he all his enemies.

his heart, Tush, I shall ne- God carest not for it. ver be cast down: there 15 Surely thouhast seen shall no harm happen unto it: for thou beholdest unme.

curfing, deceit and fraud: take the matter into thy under his tongue is ungod- hand: the poor commitliness and vanity.

the thievish corners of the friendless. Areets: and privily in his 17 Break thou the powlurking dens doth he mur- er of the ungody and mader the innocent; his eyes licious: take away his un-

9 For he lieth waiting find none.

10 He doth ravish the the land. Poor: when he getteth him into his net.

humbleth himself: that thine ear hearkneth therethe congregation of the to.

4 The ungodly is fo gotten: he hideth away

12 Arise O Lord God. His ways are alway and lift up thine hand :

God: while he doth fay 6 For he hath faid in his heart, Tush, thou

godliness and wrong.

7 His mouth is full of 16 That thou mayest teth himself unto thee; for 8 He fitteth lurking in thou art the helper of the

are fet against the poor. godliness, and thou shalt

fecretly, even as a lion lur- 18 The Lord is King for ke h he in his den: that everandever: and the heahe may ravish the poor. then are perished out of

19 Lord, thou hast heard the defire of the poor thou II He falleth down and preparest their heart, and 20 To less righ

The

eart agai In

tom

bene read the o privi which

will wha done

ly te is in

poor the c

the r godl light doth

7 fhall and i temp porti

8 I love

The ij. day. The ij. day. PSALMS. day. 20 To help the father- countenance will behold the less and poor unto their the thing that is just. right: that the man of the

> against them. In Domino confido. Pfal. 11.

earth be no more exalted

IN the Lord put I my flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and proud things. what hath the righteous done?

4 The Lord is in his holy temple: the Lords feat is in heaven.

His eyes confider the poor: and his eye-lids try the children of men.

6 The Lord alloweth doth his foul abhor.

7 Upon the ungodly he portion to drink.

8 Forthe righteous Lord 8 Thou shalt keepthem, loveth righteousness: his

EVENING PRAYER.

Salvum me fac. Pfal. 12. Elp me, Lord, for A there is not one godly man left: for the faith. trust: how say ye then ful are minished from ato my foul, that she should mong the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diffemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh

4 Which have faid, with our tongue will we prevail: we are they that ought to ipeak, who is Lord over us?

5 Now for the comfortless troubles fake of the needy: and because of the deep fighing of the poor;

6 I will up, faith the the righteous: but the un- Lord: and will help every godly, and him that de-one from him that swellighteth in wickedness leth against him, and will fet him at rest.

7 The words of the shall rain snares, fire, and Lord are pure words: even and brimstone, storm, and as the silver, which from tempest: this shall be their the earth is tried, and purified feven times in the fire.

n his nforaway rever

God, ind:

hould heme 1 fay thou

tfeen st unayest

o thy nmite; for f the

powd mais unshalt

ng for e heaut of

heard r thou , and there-

20 To

The 11. day. The ij. day. I'SALMS. 2 They are corrupt, and O Lord: thou fhalt preabominable in ferve him from this genebecome their doings: there is none ration for ever. that doth good, no not 9 The ungodly walk on every fide: when they are one. exalted, the children of The Lord looked men are put to rebuke. down from heaven, upon Ufque quo, Domine? Pfal. 13. the children of men: to Ow long wilt thou fee if there were any that I I forget me, O Lord, would understand, and seek for ever: how long wilt after God. thou hide thy face from me? 4 But they are all gone 2 How long shall I seek out of the way, they are counfel in my foul, and be altogether become abomifo vexed in my heart: how nable: there is none that long shall mine enemies doth good, no not one. triumph over me? Their throat is an o-2 Confider and here me, pen sepulchre, with their O Lord my God: lighten tongues have they deceimine eyes, that Isleep not ved: the poison of asps is in death. under their lips. 4 Lest mine enemy fay, 6 Theirmouth is full of I have prevailed against curfing and bitterness : him: for if I be cast down, their feet are swift to shed they that trouble me, will blood. 7 Destruction and unrejoyce at it. But my trust is in thy happiness is in their ways, and the way of peace have mercy: and my heart is joyful in thy falvation. they not known: there is

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I

will praise the Name of the Lord most Highest.

Dixit insipiens. Pfal. 14. He fool hath faid in his heart: There is no God.

no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There

The

9

broug

ven W

God

of the

made

fel o

he pt

Lord

vatio

Sion

etht

ple:

JOYC

glad

M

Domin

who

holy

an

dotl

righ

trut

dec

don

and

nei

in t

II

IO

The iij. day. ISALMS. The iij. day. ,and 9 There were they keth much of them that brought in great fear, e- fear the Lord. e in none ven where no fear was: for | 5 He that Iweareth unnot God is in the generation to his neighbour, and difof the righteous. appointeth him not : oked 10 As for you, ye have though it were to his own upon

made a mock at the coun- hindrance. Lord.

: to

that

feek

gone

y are

omi-

that

one.

111 0-

their

ecei-

sps is

ill of

efs :

fhed

un-

vays,

have

re is

their

LOW-

fuch

eat-

s it

not

here

II Who shall give falvation unto Ifrael out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Ifrael shall be glad.

MORNING PRAYER.

Domine, quis habitabit? Pfal. 15. Ord, Who shall dwell nothing unto thee. in thy tabernacle: or

who shall rest upon thy holy hill.

2 Even he that leadeth as excel in virtue. an uncorrupt life : and right, and speaketh the have great trouble.

truth from his heart.

and hath not flandred his lips. neighbour.

by himself, but is lowly ritance, and of my cup:

fel of the poor: because | 6 He that hath not gihe putteth his trust in the ven his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Gonferva me, Domine. Pfal. 16. Referve me, O God:

for in thee have I put my trust.

2 O my foul, thou haft faid unto the Lord: Thou art my God, my goods are

3 All my delight is up+ on the faints that are in the earth: and upon fuch

4 But they that run afdoth the thing which is ter another god : shall

Their drink-offerings 3 He that hath used no of blood will I not offer : deceit in his tongue, nor neither make mention of done evil to his neighbour: their names within my

6 The Lord himself is 4 He that fetteth not the portion of mine inhein his own eyes : and ma- thou shalt maintain my lot.

7 They 5 4

The iij. day. PSALMS. The iij. day.
7 The lot is fallen unto night-season; thou hast

me in a fair ground: yea, I have a goodly heritage. 8 I will thank the Lord

for giving me warning: my reins also chasten me in the night-season.

before me: for he is on my right hand, therefore I shall not fall.

was glad, and my glory rejoyced: my flesh also shall rest in hope.

not leave my foul in hell: neither shalt thou suffer thy holy One to see cor-

ruption.

the path of life; in thy prefence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Pfal. 17.

Ear the right, O

Lord, confider my complaint: and hearken unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy prefence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the

night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: Lhave kept me from the ways of the destroyer.

goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my foul.

no They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in

JUL

greed as it lurki

The

bur '

turni

to th

poin down from is a f

hand men evil their who

at the for t

I

with

beh righ I av nefi wit

E

is n def

wh

The iij. day. PSALMS. The iij. day. our way on every fide : ler, the horn also of my

to the ground.

dãy.

haft

ind no

rIam

at my

mens

one a-

f thy

from

royer.

p my

: that

upon

thou

acline

hear-

ellous

uthat

them

ust in

refift

apple

under

vings.

godly

ne e-

ound

my

losed

their

roud

ng in

Ont

nd.

as it were a lions whelp, fafe from mine enemies. lurking in fecret places.

down : deliver my foul ness made me afraid. from the ungodly, which is a fword of thine.

14 From the men of thy hand, O Lord, from the men, I fay, and from the evil world: which have their portion in this life. whose bellies thou. fillest with thy hid treasure.

the rest of their substance for their babes.

ness, I shall be satisfied wroth. with it.

EVENING PRAYER. Diligam te, Domine. Pfal. 18.

Will love thee, O Lord, my strength: the Lord is my stony rock, and my whom I will trust, my buck feet.

turning their eyes down falvation, and my refuge.

2 I will call upon the 12 Like as a lion that is Lord, which is worthy to greedy of his prey: and be praised: so shall I be

3 The forrows of death 12 Up, Lord, disap-compassed me: and the point him, and cast him overflowings of ungodli-

> 4 The pains of hell came about me: the snares of death overtook me.

> s In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint 15 They have children shall come before him, it at their defire and leave shall enter even into his ears,

The earth trembled 16 But as for me, I will and quaked: the very behold thy presence in foundations also of the righteousness: and when hills shook, and were re-I awake up after thy like- moved, because he was

8 There went a smoke out in his presence: and a confuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the headefence: my Saviour, my vens also, and came down: God, and my might, in and it was dark under his

10 He

The iij. day. PSALMS. The iij. day. 10 He rode upon the 18 They prevented me cherubins, and did flie : in the day of my trouble : he came flying upon the but the Lord was my up-

wings of the wind. his fecret place: his pa- also into a place of liberty: villion round about him he brought me forth, even with dark water, and thick because he had a favour clouds to cover him.

his presence his clouds re- ward me after my righteremoved: hail-stones, and ous dealing: according to coals of fire.

dred out of heaven, and 21 Because I have kept the highest gave his thun- the ways of the Lord : and der: hail-stones and coals have not forfaken my God, of fire.

14 He fent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were feen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blafting of the breath | righteous dealing: and acof thy displeasure.

from on high to fetch me: many waters.

17 He shall deliver me perfect. from my strongest enemy, and from them which hate shalt be clean: and with me: for they are too migh- the froward thou shalt learn ty for me.

holder. 11 He made darkness 19 He brought me forth unto me.

12 At the brightness of 20 The Lord shall rethe cleanness of my hands 12 The Lord alfothun- shall he recompense me.

as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my cording unto the cleanness 16 He shall send down of my hands in his eye sight.

25 With the holy thou and shall take me out of shalt be holy: and with a perfect man thou shalt be

> 26 With the clean thou frowardness 27 For

27 the 1 verfit down

The

28 my-C God ness

prou

29 difco and God wall

30 an I WOLC tried defer

put t

31 the I ny f God

32 eth 1 war: perfe

33 like teth

34 hand arms bow

35 the i non The iij. day. PSALMS. The iij. day. 27 For thou shalt save shall hold me up, and thy

the people that are in ad- loving correction verfity: and fhalt bring make me great. down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my dark-

ness to be light.

discomfit an host of men: and with the help of my stroyed them. God I shall leap over the wall.

an undefiled way : the my feet. word of the Lord also is put their trust in him.

21 For who is God but me. the Lord: or who hath a-God ?

eth me with strength of hate me. war: and maketh my way perfect.

eth me up on high.

bow of steel.

35 Thou haft given me streets. the defence of thy falvation; thy right hand alfo

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

27 I will follow upon mine enemies, and over-29 For in thee I shall took them: neither will I turn again till I have de-

28 I will fmite them that they shall not be able 30 The way of God is to fland; but fall under

39 Thou haft girded tried in the fire; he is the me with strength unto the defender of all them that battle: thou shalt throw down mine enemies under

40 Thou haft made my strength, except our mine enemies also to turn their backs upon me: and 32 It is God that gird- I shall destroy them that

41 They shall cry, but there shall be none to help 33 He maketh my feet them : yea, even unto the like harts feet: and fet- Lord shall they cry, but he shall not hear them.

34 He teacheth mine | 42 I will beat them as hands to fight: and mine small as the dust before arms shall break even a the wind: I will cast them out as the clay in the

43 Thou fhalt deliver

me

I reghteingto hands me.

day.

d me

ible:

up-

forth

erty:

even

avour

God, 1 eye

kept

: and

and comrrupt

chewdness. ll the er my nd ac-

nnels fight.

thou with a alt be

thou with elearn 7 For

PSALMS. The jv. day. The ulf; day. me from the strivings of and unto his Seed for everthe people: and thou shalt more. make me the head of the MORNING PRAYER. heathen. 44 A people whom I Cali enarrant. Pfal. 19. have not known; shall He heavens declare ferve me.

45 As soon as they hear of me, they shall obey me : eth his handy-work. but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

bleffed be my ftrong helper : and praised be the God of my falvation.

feeth that I be avenged: of the world. and fubdueth the people unto me.

wicked man. tiles: and fing praises un- from the heat thereof. to thy Name.

the glory of God: and the firmament shew-

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their 47 The Lord liveth, and voices are heard among them.

4 Their found is goneout into all lands: and 48 Even the God that their words into the ends

In them hath he fet a tabernacle for the fun: 49 It is he that deliver- which cometh forth as a eth me from my cruel e- bridegroom out of his nemies, and letteth me chamber, and rejoycethas up above mine adversaries: a giant to run his course.

thou shalt rid me from the 6 It goeth forth from the uttermost part of the so For this cause will heaven, and runneth about I give thanks unto thee, unto the end of it again: O Lord, among the Gen- and there is nothing hid

7 The law of the Lord 51 Great prosperity giv- is an undefiled law, coneth he unto his King: and verting the foul: the tesheweth loving kindness stimony of the Lord is sure unto David his Anointed, and giveth wisdom unto the simple. 8 The The.

8 Lord joyce

mand pure, to the

9 is cle ever:

the] right 10

are t than 1 wee and

> is th in ke is gre

12 ofth thou fault

> fo fr lest on c unde fron

13

mou on way figh

and

PSALMS. The jv. day. The. jv. day. 8 The statutes of the Exaudiate te Dominus. Pfal. 20. ever-Lord are right, and re- He Lord hear thee joyce the heart : the com- in the day of trouble : mandment of the Lord is the Name of the God of YER. pure, and giveth light un- Jacob defend thee. eclare to the eyes. 2 Send thee help from 9 The fear of the Lord the fanctuary: and streng-God: is clean, and endureth for then thee out of Sion. hewever: the judgments of 2 Remember all thy ofthe Lord are true, and ferings: and accept thy anorighteous altogether. t cerburnt-facrifice. 10 More to be defired 4 Grant thee thy hearts are they than gold, yea, beech defire; and fulfil all thy than much fine gold: mind. their nong fweeter also than hony, we will rejoyce in and the hony-comb. thy falvation, and tri-11 Moreover, by them umph in the name of the goneis thy fervant taught: and Lord our God: the Lord and ends in keeping of them there perform all thy petitions. is great reward. 6 Now know I that the fet a 12 Who can tell how Lord helpeth his Anoinfun: ofthe offendeth: O cleanse ted, and will hear him

thou me from my fecret from his holy heaven: e-

as a

urfe.

from

the bout

ain:

hid

Lord

con-

e te-

fure.

unto

The

his ethas

fo from presumptuous sins, lest they get the domini- in chariots, and some in on over me: so shall I be horses: but we will re-

from the great offence.

mouth, and the meditati- down, and fallen: but we on of my heart: be al- are rifen, and stand upway acceptable in thy right. fight,

and my redeemer.

ven with the wholfom 12 Keepthy servant al- strength of his right hand. 7 Some put their trust

undefiled, and innocent member the Name of the Lord our God.

14 Let the words of my 8 They are brought

9 Save, Lord, and hear 15 OLord: my strength, us, O King of heaven when we call upon thee.

l joyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou haft given him his hearts defire: and hast not denied him the request of his lips.

2 For thou shalt prevent him with the bleffings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: evenfor ever and ever.

His honour is great in thy falvation : glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou fhalt make Ifrael. them like a fiery oven in

his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth; and their feed from among the children of men.

11 For they intended miss chief against thee : and imagined fuch a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

12 Bethou exalted, Lord, in thine own strength: fo will we fing, and praise thy power.

EVENING PRAYER.

Deus, Deus meus. Plal. 22. Y God, my God, look upon me, why hast thou for faken me: and 7 And why? because art so far from my health, and from the words of my complaint?

> 2 Omy God, I cry in the day-time, but thou hearest not : and in the night-feafon alfo I take no rest.

> And thou continuest holy: O thou worship of

40 hee: and the 5.Th

he i

and we their were i

6 B worm ry fco out-Ca

laugh thoot Make

8 that h let hi will

took wom when

my I 10 to th

born ever WOL

I for t and

me.

abo

fan fide

Our

the ju. day. I's ALMS. The ju. day. . day 4 Our fathers hoped in with their mouths: as it : the hee : they trusted in thee, were a ramping and a rohem in and thou didft deliver them. ring lion. nd the 5 They called uponthee, 14 I am poured out like them. water, and all my bones and were holpen: they put fhalt heir trust in thee, and are out of joynt: my heart earth: were not confounded. also in the midst of my boom ady is even like melting wax 6 But as for me, I am a of men. worm, and no man: a ve-15 My strength is dried ed mifup like a potsherd, and my ry fcorn of men, and the andi out-cast of the people. tongue cleaveth to my vice as gums: and thou shalt 7 All they that fee me, o perbring me into the dust of hugh me to fcorn: they death. shoot out their lips, and lt thou 16 For many dogs are hake their heads, faying, nd the come about me: and the 8 He trusted in God, fhalt! counsel of the wicked laythat he would deliver him: gainst let him deliver him, if he eth siege against me. 17 They pierced my will have him. Lord, hands and my feet, I may 9 But thou art he that th : fo tell all my bones: they took me out of my mothers fe thy womb: thou wait my hope stand staring and looking upon me. when I hanged yet upon É Ř. 18 They part my garmy mothers breaks. 22. ments among them: and 10 I have been left un-God,

to thee ever fince I was born: thou art my God even from my mothers

womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Bafan close me in on every fide.

12 They gape upon me

cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my fuccour, hafte thee to help me.

20 Delivermy foul from the fword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haft heard me also from among the horns of the unicorns.

Our

, why

:: and

ealth,

of my

in the

earest

t-fea-

nuest

ip of

st.

ye that fear him : magni- no man hath quickned his fie him, all ye of the feed own foul. of Jacob, and fear him, all | 31 My feed shall ferve

ve feed of Ifrael.

pifed, nor abhorred the generation. low estate of the poor: 32 They shall come, he hath not hid his face and the heavens shall defrom him, but when he clare his righteousness: called unto him, he heard unto a people that shall be him.

25 My praise is of thee hath made. in the great congregation : Dominus regit me. Pfal. 23. my vows will I perform in He Lord is my shepthe fight of them that fear herd: therefore can it upo him.

and be fatisfied: they that a green pasture: and lead to the feek after the Lord, shall me forth beside the waters who praise him; your heart of comfort.

hall live for ever.

world shall remember in the paths of righteous-themselves, and be turn-ness for his Names sake. ed unto the Lord: and all 4 Yea, though I walk ty, no the kindreds of the nati- through the valley of the his no

governor among the peo- 5 Thou shalt prepare a 6

29 All fuch as be far

23 O praise the Lord, kneel before him: and

him: they shall be coun-24 For he hath not dif-ted unto the Lord for a

born, whom the Lord

I lack nothing.

26 The poor shall eat, 2 He shall feed me in

3 He shall convert my 4

ons shall worship before shadow of death, I will fear no evil: for thou art blessing with me, thy rod and thy and right lords, and he is the staff comfort me.

table before me against on of

them

shall 6 ness low

then

thou

head

life: the l ever.

Mo Do is : 1

world there pared

304 1 ly pla

The v. day day. The v. day. ISALMS. them that trouble me even of them that feek aten thou hast anointed my thy face, O Jacob. head with oyl, and my cup t go 7 Lift up your heads, O shall be full. ye gates, and be ye lift up. fhall 6 But thy loving kind-ye everlasting doors : and and ed his ness and mercy shall folthe King of glory shall low me all the days of my come in. ferve life: and I will dwell in 8 Who is the King of the house of the Lord for glory: it is the Lord strong counfor a and mighty, even the Lord ever. mighty in battle. come, 9 Lift up your heads, O MORNING PRAYER. 11 de-Domini eft terra. Pfal. 24. ye gates, and be ye lift up, ness: He earth is the Lords, ye everlasting doors: and all be I and all that therein the King of glory shall Lord is: the compass of the come in. world, and they that dwell 10 Who is the King of glory: even the Lord of therein. 23. fhep-2 For he hath founded hofts, he is the King of re can it upon the feas: and pre- glory. pared it upon the floods. Ad te, Domine, levavi. Pfal. 25. Who shall ascend in-to the hill of the Lord: or will I list up my soul, me in dlead who shall rise up in his ho- my God, I have put my vaters ly place. trust in thee : O let me not ert my 4 Even he that hath be confounded, neither let forth clean hands, and a pure mine enemies triumph o-teous-heart: and that hath not ver me. walk of the his neighbour.

I will they his mindunto vaniand they walk of the his neighbour.

I will they that hope in thee shall not be ashamed: but such as transgress without a cause, shall be ou art bleffing from the Lord : put to confusion. nd thy and righteousness from the 3 Shew me thy ways, O God of his falvation. Lord: and teach me thy pare a 6 This is the generati-paths. gainst on of them that feek him: 4 Lead me forth in thy

T

eruth.

them

The v. day. I's ALMS I be v. day ruth, and learn me: for 13 The fecret of the thou art the God of my Lord is among them that falvation; in thee hath fear him: and he will been my hope all the day shew them his covenant. 14 Mine eyes are ever long. Call to remembrance looking unto the Lord: O Lord, thy tender mer- for he shall pluck my feet cies: and thy loving kindout of the net. nesses, which have been

ever of old. 6 O remember not the fins and offences of my youth: but according to thy mercy think thou upon me, O Lord for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek shall he guide in judgment: and fuch as are gentle, them shall he learn hisway.

9 All the paths of the Lord are mercy and truth: unto fuch as keep his covenant and his testimonies.

to my fin, for it is great.

II What man is he that feareth the Lord: him God: out of all his troubles. shall he teach in the way Judicame, Domine. Pfal. 26. that he shall choose.

at ease : and his feed shall ed innocently : my trust inherit the land.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in mifery.

16 The forrows of my heart are enlarged: 0 bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my fin.

18 Confider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my foul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and 10 Forthy Names sake, righteous dealing wait up-O Lord: be merciful un- on me: for my hope hath been in thee.

21 Deliver Israel, O

DE thou my judge, O

12 His foul shall dwell | Lord, for I havewalk-

The hath ther

and reins

ness eyes thy

vain I ha dece

greg and ungo

6 in in and 1 altar

voice tell o

works 8] the ha and th

honou 9 (with t life wi

IO . wicke right 1

II walk i

hath

The v. day. I'SALMS. The v. day. the hath been also in the Lord, ver me, and be merciful that therefore shall I not fall. unto me. Will 2 Examine me, O Lord, 12 My foot standeth lant. and prove me: try out my right : I will praise the ever reins and my heart. Lord in the congregations. ord: For thy loving kind- EVENING PRAYER. feet ness is ever before mine Dominus illuminatio. Pfal. 27. eyes: and I will walk in He Lord is my light, me, thy truth. and my falvation; me: 4 I have not dwelt with whom then shall I fear: id in vain persons: neither will the Lord is the strength of I have fellowship with the my life; of whom then my deceitful. shall I be afraid? 0 I have hated the con-2 When the wicked, ef my gregation of the wicked : ven mine enemies, and my and will not fit among the foes came upon me to eat adungodly. up my flesh: they stumand 6 I will wash my hands bled, and fell. in innocency, O Lord: 2 Though an hoft of eneand fo will I go to thine men were laid against me, are: yer shall not my heart be altar ; nnous 7 That I may shew the afraid: and though there voice of thank fgiving; and rose up war against me, yet l,and tell of all thy wondrous will I put my trust in him. ot be works. 4 One thing have I deve put 8 Lord, I have loved fired of the Lord, which I the habitation of thy house: will require: even that I , and and the place where thine may dwell in the house of it upthe Lord all the days of my honour dwelleth. hath 9 O shut not up my soul life, to behold the fair with the finners: nor my beauty of the Lord, and to 1, 0 life with the blood-thirsty; visit his temple. ubles. 10 In whose hands is 5 For in the time of trou-: 26. wickedness: and their ble he shall hide me in his e, 0 ight hand is full of gifts. tabernacle, yea, in the fewalk-II But asfor me, I will cret place of his dwelling trust walk innocently; O deli-shall he hide me, and let hath T 2 me

in his dwelling an oblati- and he shall comfort thine on with great gladness: I heart, and put thou thy will fing, and speak prai- trust in the Lord. les unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I feek.

10 O hide not thou thy face from me: nor cast thy fervantaway in displeasure

rr Thou hast been my fuccour: leave me not, neither, forfake me, O God of my falvation.

12 When my father and my mother forfake me: the Lord taketh me up.

12 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and fuch as speak

15 I should utterly have ainted: but that I believe

7 Therefore will I offer Lords leisure: be strong,

Ad te, Domine. Pfal. 28.

Nto thee will I cry, O Lord my strength: think no fcorn of me, left if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-feat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4. Rewardthem according to their deeds: and ac cording to the wickedness of their own inventions.

Recompence them after the work of their hands: pay them that they have deserved.

6 Fo

The 6]

their Lord his h he br

not b forh of m

8T and hath am h heart

in m him. 9TI

and h fence IO

and g thine them ever.

> Aff B young

> ascrib thip a 2 (nour

Norf y wo

3 comn t is t make day. The v. day. PSALMS. iness 6 Forthey regard not in 4 It is the Lord that rund of their mind the works of the leth the sea; the voice of Lord, nor the operation of the Lord is mighty in o-1 the his hands: therefore shall peration: the voice of the rong, he break them down, and Lord is a glorious voice. thine not build them up. The voice of the Lord 1 thy 7 Praised be the Lord: breaketh the cedar-trees: for he hath heard the voice yea, the Lord breaketh 28. of my humble petitions. the cedars of Libanus. I cry, 8 The Lord is my strength, 6 He maketh them also ength: and my shield, my heart to skip like a calf: Libae, left nus also and Sirion like a hath trusted in him, and I nough am helped: therefore my young unicorn. ecome heart danceth for joy, and 7 The voice of the Lord down divideth the flames of fire, in my fong will -I praise him. the voice of the Lord shaof my keth the wilderness: yea, 9 The Lordismy strength: vhen I the Lord shaketh the wiland he is the wholfom de-I hold fence of his Anointed. derdess of Cades. ds the 8 The voice of the Lord 10 O fave thy people, holy and give thy bleffing unto maketh the hinds to bring thine inheritance: feed forth young, and discoveaway, them, and let them up for reth the thick bushes: in e with his temple doth every man ever. wicked speak of his honour. Afferte Domino. Pfal. 29. friend-9 The Lord fitteth above D Ring unto the Lord, urs, but O ye mighty, bring the water-flood: and the n their youngrams unto the Lord: Lord remaineth a King ascribe unto the Lord wor- for ever. ccord 10 The Lord shall give hip and strength. and ac 2 Give the Lord the ho- strength unto his people : kednell nour due unto his Name : the Lord shall give his peotions. worship the Lord with ho- ple the blessing of peace. then y worship. MORNING PRAYER. f their 2 It is the Lord that Exaltabo te, Domine. Pfal. 30. nat they commandeth the waters: Will magnifie thee C t is the glorious God that Lord, for thou hast fet

me

6 Fo

maketh the thunder.

The vj. day. PSALMS. The vj. day. me up : and not made my it Hear, OLord, and foesto triumph over me. have mercy upon me; 2 O Lord my God, I Lord, be thou my helper. cried unto thee: and thou 12 Thou hast turned my heaviness into joy thou haft healed me.

brought my foul out of and girded me with glad. hell: thou haft kept my nefs. life from them that go

down to the pit.

4 Sing praises unto the Lord, O-ye faints of his; and give thanks unto him unto thee for ever. for a remembrance of his holiness.

For his wrath endureth but the twinkling of never be put to confusion, aneye, and in his pleafure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity Isaid, I shall never be removed : thou, Lord, of strong rock, and house of thy goodness hadst made my hill fo ftrong.

7 Thou didst turn thy

troubled.

8 Then cried I unto thee, OLord: and gat me fake. to my Lord right humbly.

in my blood: when I go vily for me: for thou art down to the pit?

10 Shall the dust give | 6 Into thy hands I comthanks unto thee : or shall mend my spirit : for thou ir declare thy truth?

Thou, Lord, hast hast put off my fackcloth.

12 Therefore shall every good man fing of thy praise without ceasing: O my God, I will give thanks

In te, Domine, Speravi. Pfal. 31.

IN thee, O Lord, have I put my truft: let me deliver me in thy righteouineis.

2 Bow down thine ear to me : make hafte to de-

liver me.

2 And be thou my defence: that thou may it fave me.

4 For thou art my face from me and I was strong rock, and my caftle: be thou also my guide, and lead me for thy names

5 Draw me out of the 9 What profit is there net that they have laid primy strength.

The haftr hou

hold ties: been

71

8 ioyco thou troub my f

9 up in nem'

feet :

10 me, troul conf

ness my b II

old ' my y 12

me, quit conf

T amo but (neig min

afra did

vey I day. The vi. day. PSALMS. The vj. day. , and hast redeemed me O Lord, ten, as a dead man out of me : hou God of truth. mind: I am become like elper. 7 I have hated them that a broken veffel. hold of superstitious vani- 15 For I have heard the d my thou ties: and my trust hath blasphemy of the multicloth, been in the Lord. tude: and fear is on every glad-8 I will be glad and re- fide, while they conspire joyce in thy mercy: for together against me, and thou hast considered my take their counsel to take levef thy trouble, and hast known away my life. g: 0 16 But my hope hath my foul in advertities. hanks 9 Thou hast not shut me been in thee, O Lord: I up into the hand of thee- have faid, Thou art my 1. 31. nemy : but hast set my God. have feet in a large room. 17 My time is in thy 10 Have mercy upon hand, deliver me from the et me usion, me, O Lord, for I am in hand of mine enemies: and ghtetrouble: and mine eye is from them that perfecute confumed for very heavi- me. ie ear ness; yea, my foul and 18 Shew thy fervant o dethe light of thy countemy body. II For my life is waxen nance: and fave me for my old with heaviness: and thy mercies sake. use of my years with mourning. 19 Let me not be conmayst 12 My strength faileth founded, O Lord, for I me, because of mine ini- have called upon thee: let my quity: and my bones are the ungodly be put to conу саconfumed. fusion, and be put to silence guide, 13 I became a reproof in the grave. ames among all mine enemies, 20 Let the lying lips be but especially among my put to silence: which cruelof the neighbours: and they of ly, disdainfully, and disd primine acquaintance were pitefully speak against the u art afraid of me, and they that righteous. did see me without, con- 21 O how plentiful is veyed themselves from me. thy goodness which thou comthou 14 I am clean forgot-haft laid up for them that haft

The vi day. PSALMS. The vi day! fear thee; and that thou to whom the Lord impuhast prepared for them that teth no sin : and whose

ven before the fons of men. privily by thine own pre- med away through my daifence from the provoking ly complaining. of all men: thou shalt keep

tongues.

23 Thanks be to the Lord: for he hath shewed my sin unto thee: and me marvellous great kind- mine unrighteousnesshave ness in a strong city.

nacle from the strife of

24 And when I made hafte, I faid: I am caft out my fins unto the Lord: and of the fight of thine eyes.

25 Nevertheless thou edness of my fin. heardest the voice of my prayer: when I cried un- one that is godly, make his to thee.

ye his faints: for the Lord but in the great waterpreserveth them that are floods they shall not come faithful, and plenteoufly nigh him. rewardeth the proud doer.

shall establish your heart: serve me from trouble: all ye that put your trust in thou shalt compass me a-

the Lord.

EVENING PRAYER. Besti, quorum. Pfal. 32.

given: and whose fin is co- and I will guide thee with vered.

2 Bleffed is the man un-

put their trust in thee, e- spirit there is no guile.

3 For while I held my 22 Thou shalt hide them tongue : my bones confu-

4 For thy hand is heathem fecretly in thy taber- vy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge I not hid.

6 I faid, I will confess fo thou forgavest the wick-

7 For this shall every prayer unto thee, in a time 26 O love the Lord, all when thou may ft be found;

8 Thou art a place to 27 Be strong, and he hide me in, thou shalt prebout with fongs of delive-

rance.

9 I will inform thee D Lessed is he, whose un- and teach thee in the way righteousness is for-wherein thou shalt go: mine eye.

10 Be

horfe have whol held left t II

The

10

main but ' in th brac I

teol Lor ye t

it b to b har

him

stru

a n 1uft goo

Lo WO

ne ear ne

Lo

The vj. day. PSALMS. The vj. day. 10 Be ye not like to made: and all the hofts horse, and mule, which of them by the breath of have no understanding : his mouth.

main for the ungodly: in a treasure-house.

12 Be glad, O ye righ-the world; ve that are true of heart.

Exultate, justi. Pfal. 33.

to be thankful.

harp: fing praises unto princes. him with the lute, and instrument of ten strings.

lustily unto him with a generation. good courage.

works are faithful.

ness and judgment: the ritance. earth is full of the good- 13 The Lord looked ness of the Lord.

Lord were the heavens men; from the habitation

whose mouths must be 7 He gathereth the held with bit, and bridle, waters of the sea together, lest they fall upon thee. as it were upon an heap: II Great plagues re- and layeth up the deep as

but whoso putteth histrust | 8 Let all the earth fear in the Lord, mercy em- the Lord: stand in awe of braceth him on every fide. him, all ye that dwell in

teous, and rejoyce in the 9 For he spake, and it Lord: and be joyful, all was done: he commanded, and it stood fast.

10 The Lord bringeth D Ejoyce in the Lord, the counsel of the heathen N O ye righteous: for to nought: and maketh it becometh well the just the devices of the people to be of none effect, and 2 Praise the Lord with casteth out the counsels of

11 The counsel of the Lord shall endure for ever: 3 Sing unto the Lord and the thoughts of his a new fong: fing praises heart from generation to

12 bleffed are the peo-4 For the word of the ple whose God is the Lord Lord is true: and all his Jehovah: and bleffed are the folk that he hath cho-He loveth righteouf- fen to him, to be his inhe-

down from heaven, and 6 By the word of the beheld all the children of

mpuwhose le.

ld my onfuy dai-

s heanight: s like ner.

ledge and shave

onfess d:and wick-

every ke his time ound: vater-

come ce to t pre-

uble: ne aelive-

thee way go: with

o Be

can be faved by the multi- nifie his name together. tude of an hoft: neither is any mighty man delivered he heard me: ye, he deliby much strength.

16 A horse is counted but a vain thing to fave a him, and were lightned: man: neither shall he deliver any man by his great ashamed. ftrength.

him and upon them that of all his troubles. put their trust in his mercy.

from death: and to feed that fear him and deliverthem in the time of dearth. eth them.

19 Our foul hath patiently tarried for the Lord: gracious the Lord is: bleffor he is our help, and our fed is the man that trusteth Mield.

20 For our heart shall Name.

kindness, O Lord, be upon us: like as we do put our trust in thee.

Benedicam Domino. Pfal. 34. Will alway give thanks and hearken unto me: unto the Lord his praise

4 I fought the Lord, and vered me out of all my fear.

They had an eye unto and their faces were not

6 Lo, the poor crieth, 17 Behold, the eye of the and the Lord heareth him: Lord is upon them that fear yea, and faveth him out

7 The angel of the Lord 18 To deliver their foul tarrieth round about them

8 O tafte, and fee, how in him.

9 O fear the Lord, ye rejoyce in him: because that are his saints: for they we have hoped in his holy that fear him, lack nothing.

10 The lions do lack, 21 Let thy merciful and fuffer hunger: but they who feek the Lord, shall want no manner of thing that is good.

11 Come, ye children,

will

The. will t the L 12

lustet fain 1 13

they 14 good fue it

from

. 15 are and I their 16

the I that the r from

17 and. them out (18

then hear as be IS

bles the out (

2 bon ther 2

flay they will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

12 Keep thy tongue destitute.

The vij. day.

12 The vij. day.

12 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

from evil: and thy lips that they speak no guile.

good: seek peace, and en-

are over the righteous: and his ears are open unto their prayers.

the Lord is against them that do evil: to root out the remembrance of them

from the earth.

and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is night unto them that are of a contrite heart: and will fave such as be of an humble spirit.

bles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: fo that not one of them is broken.

But misfortune shall flay the ungodly: and they that hate the righ-

MORNING PRAYER.

Judica me, Domine. Pfal. 35.

DLead thou my caufe O

Lord, with them that ftrive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bringforth the spear, and stop the way against them that perfecute me: say unto my soul, I amthy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back, and brought to consusion, that imagine mischief, for me.

of Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord perfecute them.

7 For they have privily

ned:

rieth,

him:

out

Outh.

make

: the

reof,

Lord,

mag-

her.

1,and

deli-

fear.

unto

Lord

iver-

how blefifteth

they hing. lack,

they fhall thing

dren,
: I
will

The vij. day. PSALMS. I be vij. day. laid their net to destroy me went heavily as one that mourneth for his mother. without a cause: yea, even 15 But in mine adversiwithout a cause have they ty they rejoyced, and gamade a pit for my foul. 8 Let a sudden destru-

ction come upon him unwares, and his net that he hath laid privily, catch himself: that he may fall at me, and ceased not. into his own mischief.

9 And, my foul, be joyful in the Lord: it shall rejoyce in his falvation.

10 All my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in ling from the lions. mifery, from him that spoileth him?

11 False witnesses did rife up; they laid to my charge things that I knew not.

They rewarded me evil for good: to the great discomfort of my foul.

13 Nevertheless when they were fick, I put on fackcloth, and humbled my foul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved my felf as though it had been my friend, or my brother: 1

thered themselves together yea, the very abjects came together against me unawares, making mows

16 With the flatterers were busie mockers: who gnashed upon me, with their teeth.

17 Lord, how long wilt thou look upon this: 0 deliver my foul from the calamities which they bring on me, and my dar-

18 So will I give thee thanksin the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a caule.

20 And why their communing is not for peace: but they imagine deceitful words against them that are quiet in the land,

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on

thee, eyes. 22

The

OL tong from 23

veng God 24 God

to 11

righ then me. 2 their

10 W deve

con ther trou the

hon felv

rejo righ the be

ple. of 28

it 1 rig

pra thee;

The vij. day. PSALMS. The vij. day. thee, we saw it with our Dixit injustus. Pfal. 36.

eyes. 22 This thou hast seen,

from me, O Lord.

23 Awake, and stand up God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let

me.

day.

that

her.

versi-

d ga-

Oge-

Plects

It me

nows

erers

who

with

Wilt

: 0

the

they

dar-

thee

ngre-

thee

that

mph

ither

their

thout

com-

ace:

eitful

eonea

n me

and

e on

thee;

that

ot.

25 Let them not fay in their hearts, There, there, fo would we have it : neither let them fay, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and difhonour, that boast them-

selves against me.

27 Let them be glad and are like the great deep. rejoyce that favour my pleasure in the prosperity of his fervant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

MY heart sheweth methe wickedness O Lord : hold not thy of the ungodly : that there tongue then, go not far is no fear of God before his eyes.

2 For he flattereth himto judge my quarrel : a- felf in his own fight : unvenge thou my cause, my til his abominable sin be

found out.

2 The words of his mouth are unrighteous, and full of deceit: he hath them not triumph over left off to behave himself wifely, and to do good.

4 He imagineth mifchief upon his bed, and hath fet himfelf in no good way: neither doth he abhor any thing that is evil.

7 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousnels standeth like the strong mountains: thy judgments

7 Thou, Lord, shale righteous dealing: yea, let fave both man and beaft. them fay, alway, Bleffed How excellent is thy merbe the Lord, who hath cy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be fatisfied with the plenteousness The vij day. PSALMS. The vij day of thy house: and thoushalt thee thy hearts defire. Commit thy way ungive them drink of thy pleasures, as out of the to the Lord, and put thy

9 For with thee is the bring it to pass. well of life : and in thy light shall we see light.

river.

10 O continue forth thy loving kindness unto them ing as the noon-day. that know thee : and thy righteousness unto them that are true of heart.

pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

Noli amulari. Pfal. 37. Ret not thy felf be-L' cause of the ungodly: neither be thou envious against the evil doers.

cut down like the grass : he shall be away. and be withered even as the green herb.

the Lord, and be doing the multitude of peaceold good: dwell in the land, 12 The ungodly feek and verily thou shalt be eth counsel against the fed.

4 Delight thou in the him with his teeth. Lord: and he shall give

trust in him : and he shall

6 He shall make thy righteousness as clear as the light: and thy just deal-

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not II O let not the foot of thy felf at him whose way doth prosper against the man that doth after evil counfels.

> 8 Leave off from wrath, and let go displeasure: fret northy felf, elfe shalt thou be moved to do evil.

> 9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land,

10 Yet a little while, and the ungodly shall be clean gone : thou shalt 2 For they shall soon be look after his place, and

11 But the meek-spirited shall possess the earth: 2 Put thou thy trust in and shall be refreshed in

just : and gnasheth upon

12 The

13 him to feen ming.

The

14 drawi have cast need

15 throu and t ken.

are of

16 ther terth ungo

17 ungo and the r 18

the c their dure

19 conf time dear noug

20 they enen conf lamb

fmol awa

The vij. day. PSALMS. The vij. day. day 13 The Lord shall laugh | 21 The ungodly borre. him to fcorn: for he hath roweth, and payeth not y uneen that his day is co- again: but the righteous t thy is merciful and liberal. ming. fhall. 14 The ungodly have 22 Such as are bleffed drawn out the fword, and of God, shall possess the thy have bent their bow, to land: and they that are ar as cast down the poor and curfed of him, shall be deal needy, and to flay fuch as rooted out. are of a right conversation. 23 The Lord ordereth n the If Their fword shall go a good mans going: and ently through their own heart: maketh his way acceptaenot and their bow shall be bro- ble to himself. way 24 Though he fall, he ken. the 16 A small thing that shall not be cast away: for evil the righteous hath: is bet- the Lord upholdeth him terthan great riches of the with his hand. rath; 25 I have been young, ungodly. : fret 17 For the arms of the and now amold: and yet thou ungodly shall be broken: faw I never the righteous and the Lord upholdeth forfaken, norhis feed begallbe ging their bread. the righteous that 18 The Lord knoweth 26 The righteous is eord, the days of the godly: and ver merciful, and lendeth: land. their inheritance shall en- and his feed is bleffed. hile, 27 Flee from evil, and dure for ever. Il be 19 They shall not be do the thing that is good: shalt confounded in the perilous and dwell for evermore. and time: and in the days of 28 For the Lord loveth dearth they shall have e-the thing that is right: he piritforfaketh not his that be nough. irth: 20 As for the ungodly, godly, but they are preferd in they shall perish, and the ved for ever. eold enemies of the Lord shall 29 The unrighteous shall eeko consume as the fat of be punished: as for the the lambs: yea, even as the feed of the ungodly, it shall apon lmoke shall they consume be rooted out. away. The

The vij. day. I'S A LMS. The viij. day 30 The righteous shall gether: and the end of the inherit the land: and dwell ungodly is, They shall be therein for ever. rooted out at the last. 21 The mouth of the 40 But the salvation of righteous is exercised in the righteous cometh of wisdom: and his tongue the Lord: who is also their

will be talking of judgment strength in the time of 22 The law of his God trouble.

ings shall not slide.

the righteous : and seeketh them from the ungodly, occasion to slay him.

leave him in his hand: nor in him. condemn him when he is judged.

35 Hope thou in the Domine, ne in furore. Pfal. 38. Lord, and keep his way, Ut me not to rebuke. and he shall promote thee, \ O Lord, in thine anthat thou shalt possess the ger: neither chasten me land: when the ungodly in thy heavy displeasure. shall perish, thou shalt see it 2 For thine arrows stick

the ungodly in great pow- presseth me fore. er and flourishing like a

green bay-tree.

was gone: I fought him, there any rest in my bones, but his place could no by reason of my sin. where be found.

take heed unto the thing and are like a fore burthen, that is right: for that shall too heavy for me to bear. bring a man peace at the 5 My wounds stink, and last.

39 As for the transgref- my foolishness. fours, they shall perish to-

is in his heart: and his go- 41 And the Lord shall fland by them, and fave 32 The ungodly feeth them : he shall deliver and shall save them, be-34 The Lord will not cause they put their trust

MORNING PRAYER.

36 I my felf have feen fast in me : and thy hand

3 There is no health in my flesh, because of thy 37 I went by, and lo he displeasure: neither is

4 For my wickednesses - 28 Keepinnocency, and are gone over my head:

and are corrupt; through

6 great that

day

led w end t in m

fmitt the v heart 9

> my d ing i IO

my 1

me: eyes II

neigh ing u my k

12 after for m abou

ed of gine long

13 a dea and a who

mout 14 man

The viij. day. ISALMS. The viij. day day. 6 I am brought into fo in whose mouth are no reof the great trouble and misery: proofs. all be that I go mourning all the 15 For in thee, O Lord. have I put my trust: thou day long. on of shalt answer for me, O 7 For my loyns are fileth of led with a fore disease: Lord my God. their end there is no whole part 16 I have required that ne of in my body. they, even mine enemies, should not triumph over 8 I am feeble, and fore shall fmitten: I have rored for me: for when my foot fave flipt, they rejoyced greateliver

the very disquietness of my heart.

9 Lord, thou knowest all ing is not hid from thee.

10 My heart panteth, my strength hath failed me: and the fight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinfmen flood afar off.

12 They also that sought after my life, laid snares about to do me evil, talked of wickedness, and imagined deceit all the day long.

a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

man that heareth not; and | 2 I will keep my mouth as

17 And I, truly, am fet my defire: and my gron- in the plague: and my heaviness is ever in my fight.

ly against me.

18 For I will confess my wickedness: and be forry for my fin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are ar gainst me : because I folfor me: and they that went low the thing that good is:

21 Forlake me not, O Lord my God : be not thou far from me.

22 Haste thee to help 13 Asfor me, I was like me: O Lord God of my dalvation.

Dixi, Custodiam. Pfal. 39.

Said, I will take need to my ways: that I of-14 I became even as a fend not in my tongue.

Unita onizotiza or is

61

godly,

1, be-

r trust

YER.

1. 38.

buke,

e an-

n me

fure.

sstick

hand

Ith in

f thy

ner is

ones,

nesses

nead:

rthen,

bear.

k, and

rough

The viij day. PSALMS. The viij day opened not my mouth: for hit were with a bridle: while it was thy doing. the ungodly is in my fight.

2 I held my tongue, and fpake nothing: I kept filence, yea, even from good words; but it was pain and

grief to me.

4 My heart was bot within me, and while I was thus mufing, the fire kindted: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have

to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather

them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the toolish.

.. 10 I became dumb, and

11 Take thy plague away from me: I am even confumed by the means of

thy heavy hand.

12 When thou with rebukes dost chaften man for fin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every mantherefore is but vanity.

12 Hear my prayer, 0 Lord, and with thine ears confider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee: and a fojourner as all my fathers were.

15 O spare me a little, that I may recover my ftrength: before I go hence, and be no more feen.

Expectans expectavi. Pfal. 40.

Waited patiently for A the Lord: and he inclined unto me, and heard my calling.

2 He brought me allo out of the horrible pit, out of the mire and clay; and fet my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thanklgiving unto our God. 4 Many

fear truff

The

that the] unte

fucl

grea WOL don

US-V non unto

tho

then they Ian

8 ferin but 1 pend

9 facri not Lo,

bool that Om

to d

with righ

con not The viij. day. PSALMS. The viij. day.

fear : and shall put their est.

trust in the Lord.

unto the proud, and to vation. fuch as go about with lies.

works which thou hast gregation. done, like as be also thy unto thee.

7 If I should declare I am able to express.

fering thou wouldst not: but mine ears haft thou o-

pened.

9 Burnt-offerings and me. facrifice for fin haft thou

Lo, I come. 10 In the volume of the help me.

righteoufness in the great wish me evil. congregation: lo, I will 18 Let them be defolate not refrain my lips, O

4 Many shall see it, and Lord, and that thou know

12 I have not hid thy Bleffed is the man righteoufness within my that hath fet his hope in heart : my talk hath been the Lord: and turned not of thytruth, and of thy fal-

12 I have not kept back 6 O Lord my God, thy loving mercy and great are the wondrous truth: from the great con-

14 Withdraw not thou thoughts, which are to thy mercy from me, O us-ward: and yet there is Lord: let thy loving kindno manthat ordereth them ness, and thy truth alway

preserve me.

15 For inumerable trouthem, and speak of them : bles are come about me. they should be more than my fins have taken such hold upon me, that I am 8 Sacrifice and meat-of- not able to look up: yea. they are more in number than the hairs of my head. and my heart hath failed

16 O Lord, let it be not required: then faid I, thy pleasure to deliver me: make haft, O Lord, to

book it is written of me, 17 Let them be ashathat I should fulfil thy will, med, and confounded to-Omy God: I am content together, that feek after to do it, yea, thy law is my foul to destroy it: let within my heart. them be driven backward II I have declared thy and put to rebuke, that

U 2 and

thereer, O e ears : hold

h: for

gue a-

1 even

ans of

ith re-

an for

beauty

like as

ting a

tears. anger lournwere. little,

er my I go e feen. 1.40.

y for he inheard

alfo t, out : and rock, ngs.

out a outh: unto Jany

The viij. day. I's AIMS. The viij. day. and rewarded with shame: evil of me : when shall he

that say unto me, Fie upon die, and his name perish?

thee, fie upon thee.

feek thee, be joyful and and his heart conceiveth glad in thee : and let fuch falshood within himself, as love thy falvation fay and when he cometh forth alway, The Lord be prai- he telleth it. fed.

and needy: but the Lord me: even against me do careth for me.

and redeemer : make no guiltiness proceed against long tarrying, O my God. him: and now that he di-

EVENING PRAYER. Beatus qui intelligit. Pfal. 41.

D Leffed is he that confidereth the poor and familiar friend, whom I needy: the Lord shall de-trusted: who did also eat liver him in the time of of my bread, hath laid trouble.

on earth: and deliver shall reward them. not thou him into the will

of his enemies. him when he lieth fick up- against me. on his bed: make thou all

ciful unto me: heal my fore thy face for ever. foul, for I have finned a- 13 Blessed be the Lord gainst thee.

Mine enemies speak out end. Amen.

The

2

I

to lo

thee

God

livin

prefe

mea

they

Whe

there

hear

wen

and l

to th

and

fuch

6

of he

and

quie

for

than

cour

vexe

fore

conc

dan,

Heri

8

3 N

6 And if he come to fee 19 Let all those that me, he speaketh vanity:

7 All mine enemies 20 As forme, I am poor | whisper together against they imagine this evil.

21 Thouartmy helper, 8 Let the fentence of eth, let him rife up no

more.

9 Yea, even mine own great wait for me.

2 The Lord preserve 10 But be thou mercihim, and keep him alive, ful unto me, O Lord: raife that he may be bleffed up-thou me up again, and I

11 By this I know thou favourest me : that mine 2 The Lord comfort enemy doth not triumph

12 And when I am in his bed in his sickness. | my health, thou upholdest 4 Isaid, Lord, bemer-me : and shalt set me be-

God of Ifrael: world with-

Quem-

The viij. day. PSALMS. The viij. day. Quemadmodum. Pfal. 42.

thee, O God.

2 My foul is a thirst for

presence of God? My tears have been my unto the God of my life. meat day and night: while

Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I feth me? went with the multitude, and brought them forth in- ten to the house of God;

and thanksgiving: among fuch as keep holy-day.

of heaviness, O my foul: and why art thou difquieted within me?

7 Put thy trust in God: for I will yet give him in me? thanks for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth ano-Ike as the hart desi- ther, because of the noise Lreth the water-brooks: of the water-pipes: all thy fo longeth my foul after waves and storms are gone over me.

10 The Lord hath grant-God, yea, even for the ed his loving kindness on living God: when shall I the day-time: and in the come to appear before the night-feason did I sing of him, and made my prayer

II I will fay unto the they daily fay unto me, God of my thrength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppref-

12 My bones are fmitafunder as with a fword: while mine ene-In the voice of praise mies that trouble me cast me in the teeth?

13 Namely, while they 6 Why art thou so full fay daily unto me; where is now thy God?

> 14 Why art thou fo vexed, O my foul: and why art thou fo disquieted with-

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. P.fal. 43. Ive fentence with me, I O God, and defend

o no own om I o eat

day.

lihe

ish?

) fee

ity:

veth

ifelf.

forth

mies

ainst

e do

ce of

ainst

e di-

l.

erciraile and I

laid

mine ımph m in

thou

oldest e be-

Lord with-

Duem-

my cause against the ungodly people: O deliver out the heathen with thy me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I fo heavily, while the enemy oppreffeth me?

2 O fend out thy light, and thy truth, that they may lead me : and bring me unto thy holy hill, and

to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Why art thou fo heavy, O my foul: and why arthou fo disquieted with-

in me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

Deus, auribus. Pfal. 44.

A I E have heard with our ears, O God, our fathers have told us: what thou hast done in heir time of old.

2 How thou hast driven hand, and planted them in : how thou hast destroyed the nations, and cast them out.

The

urn C

nemi

hate 1

eaten

haft

the h

ple fo

no m

be re

bour

Corr

of th

bout

a by

then

thak

befo

of n

me;

flanc

fort

be c

wer

have

in t

ed b

gon

IG

18

16

15

13

14

12

II

2 For they gat not the land in possession through their own fword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a fayour unto them.

Thou art my King, O God: fend help unto Jacob.

6 Through thee will we overthrow our enemies; and in thy Name will we tread them under that rife up against us.

7 For I will not trust in my bow: it is not my fword

that shall help me.

8 But it is thou that lavest us from our enemies: and putteft them to confufion that hate us.

9 We make our boaft of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou

The jx. day. PSALMS. The jx. day. 11 Thou makest us to hast smitten us into the driven urn our backs upon our e- place of dragons: and coth thy nemies: fo that they which vered us with the shadow them hate us, spoil our goods. ast deof death. 12 Thou lettest us be 21 If we have forgotten s, and eaten up like sheep: and the name of our God, and hast scattered us among holden up our hands to aot the rough the heathen. ny ftrange God: shall not either 13 Thou sellest thy peo-God fearch it out? for he n that ple for nought: and takest knoweth the very secrets no money for them. of the heart. hand, 14 Thou makest us to 22 For thy fake also are d the be rebuked of our neighwe killed all the day long: ance: bours: to be laughed to and are counted as sheep a fafcorn, and had in derision appointed to be slain. of them that are round a-23 Up, Lord, why fleeping,O est thou: awake, and be bout us. acob. 15 Thou makest us to be not abfent from us for ever. ill we 24 Wherefore hidest thou a by-word among the heamies: thy face : and forgetteft then: and that the people ill we shake their heads at us. our misery and trouble? at rise 25 For our foul is brought 16 My confusion is daily low, even unto the dust: before me: and the shame uft in of my face hath covered our belly cleaveth unto the word me; ground. 17 For the voice of the 26 Arise, and help us: at laflanderer, and blasphemer: and deliver us for thy mermies: cies sake. for the enemy and avenger. onfu-18 And though all this Eructavit cor meum. Pfal. 45. Y heart is inditing be come upon us, yet do aft of we not forget thee: nor beof a good matter: I d will have our felves frowardly speak of the things which ever. in thy covenant. I have made unto the King. irt far 19 Our heart is not turn-2 My tongue is the pen: coned back: neither our steps of a ready writer. forth gone out of thy way; 2 Thou art fairer than 20 No, not when thou the children of men: full of Thou U 4 grace

The jx. day. The jx. day. PSALMS. grace are thy lips, because did stand the Queen in a God hath bleffed thee for vesture of gold, wrought a

4 Gird thee with thy fword upon thy thigh, O ter, and confider, incline thou most mighty : accord- thine ear : forget also thine ing to thy worship, and re- own people, and thy fanown.

ever.

Good luck have thou with thine honour: ride have pleasure in thy beau. on because of the word of ty: for he is thy Lord God, truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very tharp, and the people shall be subdued unto thee: even in the midst among

the kings enemies.

7 Thy feat, O God, en- clothing is of wrought gold dureth for ever: the scepter of thy kingdom is a unto the King in raiment

right scepter.

8 Thou haftloved righteousness, and hated ini-shall bear her company, quity: wherefore God, e- and shall be brought unto ven thy God, hath anointed thee with the oyl of 16 With joy and gladgladness above thy fellows. ness shall they be brought:

of Myrrh, Aloes, and Caf- Kings palace. ha : out of the ivory palaces, whereby they have thou shalt have children:

made thee glad.

10 Kings daughters were princes in all lands. among thy honourable women: upon thy right hand

bout with divers colours. 11 Hearken, O daugh-

thers house.

12 So shall the King and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication

14 The Kings daughter is all glorious within: her

before thee.

15 She shall be brought of needle-work: the virgins that be her fellows

9 Allthy garments smell and shall enter into the

17 Instead of thy fathers whom thou mayst make

18 I will remember thy Name

not ! be m hills mid

prefe

The

Name

on to

Mall

thank

with

Deus

ther and fhak fam

ther the plac

> the her be

hel ear 6

mu dor hat

Wil

the

15 (

day in a ght aours. aughncline thine hy fa-King beau-God, m. iter of with a n also fhall cation ighter 1: her tgold ought iment e virllows pany, unto gladught: o the thers dren: make erthy Name

PSALMS. The jx. day. The jx. day. Name from one generati- 8 O come hither, and

without end.

Deus noster refugium. Pfal. 46.

Od is our hope and I strength: a very present help in trouble:

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

thereof rage and swell: and though the mountains shake at the tempest of the fame.

4 The rivers of the flood thereof shall make glad Omnes gentes, plaudite. Pfal. 47. the city of God: the holy place of the tabernacle of the most Highest.

God is in the midst of the voice of melody. her, therefore shall she not

early.

The heathen make much ado, and the king-people under us: and the doms are moved: but God nations under our feet.

with us: the God of Jacob he loved. is our refuge.

on to another : therefore behold the works of the shall the people give Lord: what destruction he thanks unto thee, world hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the 3 Though the waters heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

Clap your hands together, all ye people: Ofingunto God with

2 For the Lord is high. be removed: God shall and to be feared: he is the help her, and that right great King upon all the earth.

3 He shall subdue the

hath shewed his voice, and 4 He shall choose out the earth shall melt away, an heritage for us: even 7 The Lord of hosts is the worship of Jacob whom

God is gone up with

6 O fing praises, fing praises unto our God: O them, and forrow: asupfing praifes, fing praifes on a woman in her travail.

unto our King.

the trump.

of all the earth: fing ye praises with understanding.

8 God reigneth over the heathen: God sitteth up-

on his holy feat.

9 The princes of the ver. people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Pfal. 48. Reat is the Lord, and

I highly to be praised: in the city of our God, e-

ven upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-fide lieth the city of the great King; God is well known in her palaces as a fure refuge.

the earth: are gathered come after. and gone by together.

cast down.

The

hall

death

with

dwe

and

ther

of w

fhal

ing.

ear

thev

the

fear

nef

edn

paff

thei

and

the ricl

live

agi

hin

rec

he

ev

6

Aua

Fear came thereupon

6 Thou shalt break the 7 For God is the King ships of the sea: through

the east-wind.

7 Like as we have heard. fo have we feen in the city of the Lord of hofts; in the city of our God: God upholdeth the same for e-

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteoulnels.

10 Let the mount of Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers there-

12 Mark well her bulwarks, fet up her houses: 2 For lo, the kings of that ye may tell them that

12 For this God is our 4 They marvelled to God for ever and ever : he

shall

The jx. day. I's ALMS. The jx. day. day. hall be our guide unto long: and see not the grave were 10 For he feeth that wife denly death. Audite hac, omnes. Pfal. 49. men also die, and perish Hear ye this, all ye together: as well as the upon people: ponder it ignorant and foolish, and as upwith your ears, all ye that leave their riches for other. avail. dwell in the world. k the 11 And yet they think 2 High and low, rich that their houses shall conrough and poor: one with ano- tinue for ever: and that their dwelling-places shall neard, ther. ne ci-My mouth shall speak endure from one generatits; in of wisdom: and my heart on to another, and call the shall muse of understand- lands after their one names : God for e-12 Nevertheless, man ing. 4 I will incline mine will not abide in honour: y loear to the parable: and feeing he may be compa-God: shewmy dark speech upon red unto the beafts that pemple. rish; this is the way of them the harp. Wherefore should I ing to 13 This is their foolishfear in the days of wickedness: and their posterity praile : thy nels: and when the wickpraise their faying. ghteedness of my heels com-14 They lie in the hell passeth me round about? like sheep, death knaweth of Si-6 Their be somethat put upon them, and the rightheir trust in their goods: the teous shall have domination over them in the mornglad: and boalt themselves in the multitude of their ing: their beauty shall connents. Sion, riches. fume in the sepulchre out 7 But no man may de- of their dwelling. her: liver his brother: nor make 15 But God hath delihereagreement unto God for vered my foul from the bulhim. place of hell: for he shall uses: 8 For it cost more to receive me. n that redeem their fouls: fo that 16 Be not thou afraid, he must let that alone for though one be made rich: or if the glory of his house s our r: he 9 Yea, though he live be increased;

17 For

shall

pomp follow him. 18 For while he lived, he counted himself an happy man: and fo long as thou dost well unto thy felf, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beafts that perish.

MORNING PRAYER. Dens deorum. Pfal. 50.

hath spoken: and called 10 For all the beasts of the world, from the rifing the forrest are mine: and up of the fun, unto the go- fo are the cattle upon a ing down thereof.

appeared: inperfect beau-upon the mountains: and

2 Our God shall come, are in my fight. mighty tempest shall be all that is therein. ftirred up round about him. 13 Thinkest thou that I

4 He shall call the hea- will eat bulls flesh: and ven from above, and the drink the blood of goats

gether unto me : those that have made a covenant with me with facrifice.

6 And the heaven shall declare his righteoufness; for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Ifrael; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings; because they were not alway before me.

9 I will take no bullock He Lord, even the out of thine house: nor hemost mighty God goat out of thy folds.

thousand hills.

2 Out of Sion hath God 11 I know all the fowls the wild beafts of the field

and shall not keep silence: 12 If I be hungry, I will there shall go before him not tell thee: for the a confuming fire, and a whole world is mine, and

14 Offer

14 hank vows

eft.

15 the t will I Malt

16 ly fair preac eft n

mout

17 to be caftr 18

thief to hi take

19 mou and haft

20 keft yea, thine

21 thou tong elt w fuch: Iwi

thou that

befo

The x. day. PSALMS. The x. day. day: 14 Offer unto God pluck you away, and there hanksgiving: and paythy be none to deliver you. udge vows unto the most High- 23 Whoso offereth me thanks and praise, he hos toest. Is And call upon me in noureth me : and to him those the time of trouble: so that ordereth his converenant will I hear thee, and thou fation right, will I shew Ce. shalt praise me. the falvation of God. shall 16 But unto the ungod- Miserere mei, Deus. Pfal. 51. ness: ly faid God: why dost thou preach my laws, and tak- O God, after thy ifelf. cople, eft my covenant in thy great goodness: accory felf ding to the multitude of ee,O mouth; 17 Whereas thou hatest thy mercies do away mine even to be reformed: and hast offences. cast my words behind thee? 2 Wash me throughly thee ifices, 18 When thou fawest a from my wickedness: and ings: thief, thou consentedst un-cleanse me from my sin. ot alto him: and haft been par- 3 For I acknowledge taker with the adulterers. my faults: and my fin is llock 19 Thou haft let thy ever before me. mouth speak wickedness: 4 Against thee only or heand with thy tongue thou have I finned, and done fts of half fet forth deceit. this evil in thy fight: that 20 Thou fatest and spa-thou mightest be justified and keft against thy brother: in thy saying, and clear on a yea, and hast slandered when thou art judged.

fowls

: and field

I will r the , and

hat I and oats a Offer

thou hast done. that forget God; left I

thine own mothers fon. | 5 Behold, I was shapen 21 These things hast in wickedness: and in sin thou done, and I held my hath my mother conceived tongue, and thou thought- me.

est wickedly, that I am even 6 But lo, thou requirest fuch a one as thy felf: but truth in the inward parts: I will reprove thee, and fet and shalt make me to unbefore thee the things that derstand wisdom secretly.

7 Thou shalt purge me 22 O consider this, ye with hystop, and I shall hast broken may rejoyce. God, shalt thou not de-9 Turn thy face from spife. my fins: and put out all

my misdeeds.

heart, O God: and re-lem. new a right spirit within me.

from thy presence: and burnt-offerings and oblatake not thy holy spirit tions: then shall they offer from me.

12 O give methe com- alter. fort of thy help again: and stablish me with thy free Spirit

thy ways unto the wicked: mischief; and finners shall be conver-

ted unto thee.

14 Deliver me from daily. blood-guiltiness, O God, 3 Thy tongue imagi-hope thou that art the God of neth wickedness: and with my health: and my tongue lies thou cuttest like a sharp shall sing of thy righteous-razor.

lips, O Lord: and my goodness: and to talk of Ther mouth shall shew thy lies more than righteous

18 O be favourable and gracious unto Sion: build 10 Make me a clean thou the walls of Jerusa-

19 Then shalt thou be pleased with the sacrifice 11 Cast me not away of righteousness, with the young bullocks upon thine

Quid gloriaris ? Pfal. 52. Hy boastest thou thy felf, thou ty-13 Then shall I teach rant: that thou canst do

> 2 Whereas the goodness of God: endureth yet thank

4 Thou hast loved un-15 Thoushalt open my righteousness more than

16 For thou desirest no 5 Thou hast loved to their

The fpeak do h tongu

6

destro shall thee and r land

7 shall and : fcorn

that t stren the n and in hi

8

9 a gre house in th God

10 thou

> Ev D

fpeak none

The x. day. PSALMS. The x. day day fpeak all words that may 3 God looked down from I give hurt : O thou false heaven upon the children elightof men: to see if there were erings. tongue. 6 Therefore shalt God any that would understand, of God destroy thee for ever : he and seek after God. a broshalltake thee, and pluck 4 But they are all gone art, O thee out of thy dwelling, out of the way, they are ot deand root thee out of the altogether become abomiland of the living. nable: there is also none le and 7 The righteous also that doth good, no not one. build shall see this, and fear: erusas Are not they without and shall laugh him to understanding, that work wickedness: eating up my scorn. 10u be 8 Lo, this is the man people as if they would crifice that took not God for his eat dread? they have not strength: but trusted unto called upon God.
the multitude of hisriches, 6 They were afraid th the oblay offer thine and strengthned himself where no fear was : for in his wickedness. God hath broken the bones 9 As for me, I am like of him that befieged thee; . 52. a green olive-tree in the thou hast put them to conthou ou ty- house of God: my trust is fusion, because God hath of do in the tender mercy of despised them. God for ever and ever. 7 O that the falvation odness 10 I will always give were given unto Ifreal out odness 10 I will always give thanks unto thee for that of Sion: Oh that the Lord thou hast done: and I will would deliver his people thy saints like it well.

Then should be saints like it well. magi-8 Then should Jacob d with rejoyce : and Ifrael should fharp EVENING PRAYER. be right glad. Dixit insipiens. Pfal. 53. ed un. He foolish body hath Deus, in nomine. Pfal. 54. CAve me, O God, for faid in his heart: than Othy names fake : and alk of There is no God. 2 Corrupt are they, and avenge me in thy strength. teouf 2 Hear my prayer. O become abominable in ed to their wickedness: there is God: and hearken unto speak none that doth good.

which have not God be- and an horrible dread hath fore their eyes, feek after overwhelmed me. my foul.

helper: the Lord is with for then would I flee away. them that uphold my foul, and be at rest.

5 He shall reward evil unto mine enemies : de- me away far off : and refroy thou them in thy main in the wilderness. truth.

heart will I give thee, and stormy wind and tempest praise thy name, O Lord: 9 Destroy their tongues, because it is so comforta- O Lord, and divide them: ble.

7 For he hath delivered oulness, and strife in the me out of all my trouble : city. and mine eye hath feen his defire upon mine enemies. go about within the walls

Exaudi, Deus. Pfal. 55. God: and hide not it. thy felf from my petition.

2 Take heed unto me; in : deceit and guile go and hear me: how I mourn not out of their streets. in my prayer, and am vex-

ed. 2 The enemy crieth fo, and the ungodly cometh could have born it. on fo fast: for they are minded to do me some adversary that did magnimischief, so maliciously are they fer against me.

ed within me; and the fear

6 And I faid, Oh that I 4 Behold, God is my had wings like a dove:

7 Lo, then would I get

8 I would make hafte to 6 An offering of a free escape: because of the

for I have spied unrighte-

10 Day and night they thereof: mischiefalso, and Ear my prayer, O forrow are in the midst of

11 Wickedness is there-

12 Forit is not an open enemy that hath done me this dishonour: for then I

12 Neither wasit mine fie himselfagainst me : for then peradventure I would 4 My heart is disquiet- have hid my felf from him.

Dallob JEJA Bu

and frie 15 fel t in frie

The

my

I

16 ftily ther hell

thei mor 1

upoi shal 18 mor

will ftan my

19 liver from agai

man 20 endu hear

> dow turn 21

on fi him vena

2.2

The x. day. ISALMS. The x1. day 14 But it was even thou, mouth were fofter than on me. my companion: my guide, butter, having war in his tremand mine own familiar heart : his words were n me: d hath fmoother than oyl, and yet friend. 15 Wetook sweet coun- be they very swords. that I fel together : and walked 23 O caft thy burden dove : in the house of God as upon the Lord, and he away.

friends.

flily upon them, and let ous to fall for ever. mong them.

shall fave me.

morning, and at noon-day be in thee, O Lord. will I pray, and that instantly: and he shall hear my voice.

many with me.

turn, nor fear God.

venant.

shall nourish thee : and 16 Let death come ha- shall not suffer the righte-

them go down quick into 24 And as for them: hell: for wickedness is in thou, O God, shalt bring their dwellings, and a-them into the pit of destruction.

17 As for me, I will call 25 The blood-thirsty, upon God: and the Lord and deceitful men shall not live out half their days; 18 In the evening, and nevertheless, my trust shall

MORNING PRAYER.

Miserere mei, Deus. Pfal. 56.

19 It is he that hath de- DE merciful unto me. livered my foul in peace, D O God, for man gofrom the battle that was eth about to devour me : against me: for there were he is daily fighting, and troubling me.

20 Yea, even God that | 2 Mine enemies are daiendureth for ever, shall ly in hand to swallow me hear me, and bring them up : for they be many that down: for they will not fight against me, O thou most highest.

21 Helaid his hands up- 2 Nevertheless, though on fuch as be at peace with I am fometime afraid: yet him: and he brake his co- put I my trust in thee.

4 I will praise God be-22 The words of his cause of his word; I have

tug my feet from fall Xe; it themselves.

walls o, and

thereile go

idst of

d I get

ind re-

afte to

of the

mpeft.

ngues,

them:

ighte-

in the

it they

ness.

ets. n open ne me then I

t mine nagnie: tor

would n him. 4 Bu

6 They hold all toge- unto me, for my foul truft. ther, and keep themselves eth in thee : and under the close: and mark my steps, shadow of thy wings shall when they lay wait for my be my refuge, until this

7 Shall they escape 2 I will call unto the for their wickedness : most high God : even unthou, O God, in thy dif- to the God that shall perpleasure shalt cast them form the cause which I down.

8 Thou tellest my flittings, put my tears into heaven; and fave me from thy bottle : are not thefe the reproof of him that things noted in thy book. would eat me up.

on thee, then shall mine his mercy and truth: my enemies be put to flight : foul is among lions. this I know; for God is 5 And I lie even among on my fide.

rejoyce: in the Lords are spears and arrows, and word will I comfort me. their tongue a sharp sword.

put my trust: I will not above the heavens: and be afraid what man can do thy glory above all the unto me.

12 Unto thee, O God, will I pay my vows : unto for my feet, and preffed thee will I give thanks.

vered my foul from death, are fallen into the midst of and my feet from falling: it themselves. 8 My

imagine is to do me evil. DO God, be merciful tyranny be over-past.

have in hand.

3 He shall send from

9 Whenfoever I call up- 4 God shall fend forth

the children of men, that 10 In Gods word will I are set on fire: whose teeth

11 Yea, in God have I 6 Set up thy felf, O God,

earth.

7 They have laid a net down my foul: they have 12 For thou hast deli-digged a pit before me, and

be 8 God, will f

9 awak Celf v

10 to the he p unto rions.

hy n he h unto

II

12 God, andt earth

Si

0 ye do ye srigh

2) hief he ea leal v

3 vard, hers hey:

tray, 4] sthe

ven

he xj. day. PSALMS. The xj. day. 8 My heart is fixed, O that stoppeth her ears;

will fing and give praise.

day

before

the h-

al. 57.

o me.

erciful

I truft-

derthe

gs shall

til this

to the

en un-

ell per-

hich I

d from

ne from

m that

1 forth

h: my

among

n, that

e teeth

ws, and

fword.

O God.

: and all the

d a net

preffed

y have

ft.

9 A wake up, my glory; charm he never fo wisely. awake lute and harp: I my

to thee, O Lord, among unto thee among the nations.

11 For the greatness of be rooted out. thy mercy reacheth unto unto the clouds.

God, above the heavens: and thy glory above all the earth.

Si vere utique. Pfal. 58.

Re your minds fet A Re your minds let upon righteousness, D ye congregation: and lo ye judge the thing that sright, O ye fons of men?

2 Yea, ye imagine milhief in your heart upon leal with wickedness.

vard, even from their mo- that judgeth the earth. hers womb : as foon as hey are born, they go a- Eripe me de inimicis. Pfal. 59. tray, and speak lies.

ven like the deaf adder, rise up against me.

God, my heart is fixed: I 5 Which refuseth to hear the voice of the charmer:

6 Break their teeth, O felf will awake right early. God, in their mouths, smite 10 I will give thanks un- the jaw-bones of the lions, O Lord: let them fall ahe people: and I will fing way like water that runneth apace, and when they shoot their arrows let them

7 Let them confume athe heavens: and thy truth way like a fnail, and be like the untimely fruit of 12 Set up thy felf, O a woman : and let them not fee the fun.

8 Or ever your pots be made hot with thorns: 10 let indignation vex him, even as athing that is raw.

9 The righteous shall rejoyce when he feeth the vengeance: he shall wash his foot-steps in the blood of the ungodly.

10 So that a man shall he earth: and your hands fay, Verily there is a reward for the righteous: 3 The ungodly are fro-doubtless there is a God

EVENING PRAYER. Eliver me from mine 4 They are as venemous ____ enemies, O God = the poison of a serpent: defend me from them that

ne, and nidst of 8 My

men. ing for my foul: the migh- them down, O Lord our ty men are gathered a defence. gainst me without any of- 12 For the sin of their fence or fault of me, O mouth, and for the words Lord.

themselves without my why? their preaching is fault: arise thou therefore of cursing and lies. to help me, and behold. 13 Consume them in

God of hosts, thou God that they may perish: and of Israel, to visit all the know that it is God that heathen: and be not mer- ruleth in Jacob, and unto ciful unto them that offend the ends of the world. of malicious wickedness. 14 And in the evening

the evening: they grin a dog, end will go about like a dog, and run about the city. through the city.

with their mouth, and grudge if they be not fafwords are in their lips: for tisfied. who doth hear?

shalt have them in derisi- will praise thy mercy beon: and thou shalt laugh times in the morning: for all the heathen to scorn. thou hast been my defence

ascribe unto thee: for thou my trouble. art the God of my refuge. 17 Unto thee, O my

goodness plenteously: and thou, O God, art my re-God shall let me see my

scatter them abroad a. 2 For lo, they lie wait- mong the people, and put

of their lips, they shall be 4 They run and prepare taken in their pride: and

5 Stand up, O Lord thy wrath, consume them

6 They go to and fro in they will return: grinlike

15 They will run here 7 Behold, they speak and there for meat: and

16 As for me, I will 8 But thou, O Lord, fing of thy power, and 9 My strength will I and refuge in the day of

ro God sheweth me his strength, will I sing: for fuge

The uge, God. Deil

us al been thee

land. the shak

3 peop haft dead

> ken that caul

4

belo me .v and

his h and mete coth

70

naffe also my I give

8 over my

thou

The x1. day. The xj. day. PSALMS. fuge, and my merciful 9 Who will lead me into the strong city: who God. Deus, repulifti nos. Pfal. 60. will bring me into Edom? God, thou hast cast in Hast not thou cast us out, and scattered us out, O God: Wilt not

been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the fores thereof, for it shaketh.

2 Thou haft shewed thy people heavy things: thou haft given us a drink of deadly wine.

4 Thou haft given a token for fuch as fear thee: that they may triumph because of the truth.

Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in mete out the valley of fuccoth. Do oin

7 Gilead ismine, and Manaffes is mine: Ephraim covering of thy wings. also is the strength of giver,

over Edom will I cast out Name. my shoe: Philistia, be fuge thou glad of me.

us abroad : thou hast also thou, O God, go out with our hofts?

> II O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies."

Exaudi, Deus. Pfal. 61.

Ear my crying, 1 God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavinefs.

3 O fet me up upon the rock that is higher than I: for thou hast been my his holinels, I will rejoyce hope, and a strong tower and divide Sichem: and for me against the enemy.

> 4 I will dwell in thy tabernacle for ever: and my trust shall be under the

For thou, O Lord, my head; Juda is my law- halt heard my defires; and halt given an heritage un-8 Moabismy wash-pot, to those that fear thy

6 Thou shalt grant the X 3 King

ning is em in them

day.

mies.

, left

: but

d and put

d our

their

words

nall be

: and

d that d unto d. vening

1: and

about n here : and

rin like

not la-I will

r, and rcy beng: for letence day of

O my g: for

my re-

The xij. day. L'SALMS. be xij. day. King a long life: that his for my hope is in him,

years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulnels, that they may preferve him.

8 So will I always fing praise unto thy Name : that I may daily perform

my vows.

MORNING PRAYER.

Nonne Deo. Pfal. 62. Y foul truly wait-

V eth still upon God: for of him cometh my falvation.

2 He verily ismy strength and my falvation: he is my defence, so that I shall

not greatly fall.

2 How long will ye imagine mischief against every man: ye shall be slain all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4. Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

Nevertheless, my foul seek thee. wait thou still upon God;

6 He truly is my strength and my falvation : he is my defence, fo that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it felf.

10 O trust not in wrong and robbery, give not your felves unto vanity it riches increale, let not your heart upon them.

II God spake once, and twice I have also heard the fame: That power belongeth unto God;

12 And that thou, Lord art merciful: for thou rewardest every manaccord ing to his work.

Deus, Deus meus Pfal. 63.

God, thou art my God; early will

2 My

fter nd d vater 3 7

2 N

hee, 1

or the migh and g 4 F

ness is t felf hee. 5 1

mag mann hands 6

isfie marre my 1

with 7 bred

and wher 8

been unde wing

9 on t hath 10

the hall

the :

the xij. day. PSALMS. The xij. day. him. 2 My foul thirsteth for that they may be a portirength hee, my flesh also longeth on for foxes. he is fter thee: in a barren 12 But the King shall I shall nd dry land where no rejoyce in God; all they also that swear by him, vater is. health Thus have I looked shall be commended; for rock of or thee in holiness: that the mouth of them that God is might behold thy power speak lies shall be stopped. Exaudi, Deus, Pfal. 64. and glory. rust in 4 For thy loving kind- Ear my voice, OGod, eople: ness is better than the life I I in my prayer: prerts bet felf: my lips shall praise ferve my life from fear of is our the enemy. thee. As long as I live will 2 Hideme from the gadren of magnifie thee on this thering together of the froanity: manner: and lift up my ward: and from the infur-nands in thy Name. rection of wicked doers. are deeights, 6 My foul shall be sa- 3 Who have whet their r lighisfied even as it were with tongue like a fword: and elf. marrow and fatness: when shoot out their arrows, ewrong my mouth praiseth thee ven bitter words. ot your with joyful lips. That they may priviyu: if 7 Have I not remem- ly shoot at him that is pert not bred thee in my bed feet: fuddenly do they em. and thought upon thee hit him, and fear not. ce, and when I was waking? They encourage themheard 8 Because thou hast selves in mischief: and power been my helper: therefore commune among them-1; under the shadow of thy selves, how they may lay , Lord wings will I rejoyce. fnares, and fay that no ou re-9 My foul hangeth up- man shall see them. ccordon thee: thy right hand 6 They imagine wickor a hath upholden me. edness, and practise it: 63. These also that seek that they keep secret art my the hurt of my foul: they mong themselves, every will . hall go under the earth. man in the deep of his 11 Let them fall upon heart. 2 My 7 But the edge of the fword:

The xij. day. PSAT.MS. The xij. day 7 But God shall sud-wonderful things in thy denly shoot at them with righteousness, O God of a fwift arrow: that they our falvation: thou that shall be wounded.

tongues shall make them that remain in the broad fall: infomuch that who- fea. to feeth them shall laugh them to fcorn.

it, shall say, This hath power. God done: for they shall perceive that it is his work. The righteous shall noise of his waves, and rejoyce in the Lord, and put his trust in him: and all they that are true off in the uttermost parts of heart shall be glad.

EVENING PRAYER.

Te decet bymnus. Pfal. 65. Hou, O God, art the morning and evening praised in Sion: and to praise thee. unto thee shall the vow be performed in Jerusalem.

2 Thouthat hearest the kest it very plenteous. prayer: unto thee shall all flesh come.

- 3 My misdeeds prevail rest their corn for so thow against me: Obethoumer-providest for the earth. citul unto our fins.

whom thou choosest, and into the little vallies therereceivest unto thee: he of: thou makest it soft with shall dwell in thy court, the drops of rain, and blefand shall be satisfied with sest the increase of it. the pleasures of thy house, 12 Thou crownest the

Thou shalt shew us

art the hope of all theends 8 Yea, their own of the earth, and of them

6 Who in his strength fetteth fast the mountains: 9 And all men that fee and is girded about with

7 Who stilleth the raging of the sea: and the the madness of the people.

8 They also that dwell the earth, shall be afraid at thy tokens: thou that makest the out-goings of

9 Thou visitest the earth. and bleffest it; thou ma-

10 The river of God is full of water: rhou prepa-

11 thou waterest her 4 Bleffed is the man furrows, thou fendeft rain

even of thy holy temple. year with thy goodness:

nd th iess. 13

on th wilde hills ry fid

14

full o also with laug

praif hisN to be

WOD WOL nels thin ars t

wor and

> beh how his (

drei

to c wei on

JOY

be xij. day. PSALMS. The xij. day. day in thy God of iess.

wilderness: and the little themselves. hills shall rejoyce on every fide.

14 The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall

laugh and fing.

Jubilate Deo. Pfal. 66.

Be joyful in God, praises unto the honour of is tried, his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found li-

ars unto thee.

2 For all the world shall worship thee: fing of thee, and praise thy Name.

dren of men.

joyce thereof.

6 He ruleth with his

nd thy clouds drop fat- power for ever, his eyes behold the people : and 13 They shall drop up- fuch as will not believe, on the dwellings of the shall not be able to exalt

> 7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our foul in life: and fuffereth not our feet to flip.

9 For thou, O God, hast proved us: thou also all ye lands : fing haft tried us, like as filver

> 10 Thou broughtest us into the Inare: and laidit trouble upon our loyns.

> ir Thou sufferest men to ride over our heads we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offe-4 O come hither, and rings: and will pay thee behold the works of God: my vows, which I promi-how wonderful he is in fed with my lips, and his doing toward the chil- spake with my mouth, when I was in trouble.

5 He turned the sea in- 13 I will offer unto to dry land: so that they thee fat burnt-facrifices, went through the water with the incense of rams: on foot; there did we re- I will offer bullocks and goats.

u that heends f them broad

rength

ntains:

t with

he rand the and

people. dwell trts of afraid

1 that ngs of ening

earth. u ma-1S. : God is

repathou rth.

her t rain herewith blef-

It the ness: and The xij. day. PSALMS. The xiij. day. 14 O come hither and 5 Let the people praise hearken, all ye that fear thee, O God: yea, let all God: and I will tell you the people praise thee.

oul. with my mouth: and gave God, shall, give us his him praifes with my bleffing. tongue.

wickedness with heart: the Lord will not hear me.

17 But God hath heard me: and confidered the

voice of my prayer.

who hath not cast out my hate him, slee before him. mercy from me.

I us, and bless us: so let the ungodly perish and shew us the light of at the presence of God.
his countenance, and be 3 But let the righteous merciful unto us;

be known upon earth: be merry and joyful. thy faving health among all nations.

thee, O God: yea, let all upon the heavens, as it the people praise thee.

joyce and be glad: for yea, and rejoice before him thou shalt judge the folk 5 He is a Father of the righteously, and govern fatherless, and defendeth the nations upon earth.

6 Then shall the earth what he hath done for my bring forth her increase: 15 I called unto him and God, even our own

7 God shall bless us: 16 If I incline unto and all the ends of the mine world shall fear him.

MORNING PRAYER.

Exurgat Dens. Pfal. 68. Et God arise, and let

his enemies be fcat-18 Praised be God, tered: let them also that

prayer: nor turned his 2 Like as the smokeva-mercy from me. nisheth, so shalt thou drive them away: and like as Od be merciful unto wax melteth at the fire.

be glad, and rejoyce be-2 That thy way may fore God: let them also

4 O sing unto God, and fing praises unto his Name: 2 Let the people praise magnifie him that rideth were upon an horse; 4 O let the nations re- praise him in his Name,

even bitati 6

make

be

he C

mine bring of ca

the r fcard 7

wen peop est t

the prefe as S

the is th

eft a thin refr

> wea I fhal

tho goo poc

> I WO pan

mie dif

the Spo

tho

the xiij. day. PSALMS. The xiij. day he cause of the widows: 13 Though ye have lien

bitation.

praise

let all

earth

rease:

OWn

us his

s us:

of the

YER.

nd let

fcat-

that

e him.

ke va-

drive

ke as

fire.

perish

teous

be-

alfo

l,and

ame:

ideth

as it

orfe;

ame,

him

f the

od.

68.

iee.

mind in an house, and feathers like gold. bringeth the prisoners out 14 When the Almighty scarceness.

eft through the wilderness. Bason.

is the God of Israel. for ever.

10 Thy congregation Sinai. shall dwell therein: for 18 Thou art gone up

pany of the preachers. among them.

mies did flee, and were daily: even the God who the houshold divided the his benefits upon us. spoil.

even God in his holy ha- among the pots, yet shall ye be as the wings of a 6 He is the God that dove : that is covered maketh men to be of one with filver wings, and her

of captivity: but letteth scattered kings for their the runagates continue in fake: then were they as white as fnow in Salmon,

7 O God, when thou 15 As the hill of Bason. wentest forth before the fo is Gods hill: even an people: when thou went- high hill, as the hill of

8 The earth shook, and 16 Why hop ye so, ye the heavens dropped at the high hills? this is Gods presence of God: even hill, in the which it pleasas Sinai also was moved at eth him to dwell: yea, the presence of God, who the Lord will abide in it

9 Thou, O God, fent- 17 The chariots of God eft a gracious rain upon are twenty thousand, even thine inheritance: and thousands of angels: and refreshedst it when it was the Lord is among them, weary. To sub a las in the holy place of

thou, O God, hast of thy on high, thou hast led capgoodness prepared for the tivity captive, and receipoor. and to amount of ved gifts for men: yea, e-II The Lord gave the ven for thine enemies, that word: great was the com- the Lord God might dwell

12 Kings with their ar- 19 Praised be the Lord discomfited: and they of helpeth us, and poureth

20 He

deth tho The xiij. day. PSAUMS. The xiij. day 20 He is our God, even princes of Juda their counthe God of whom cometh fel: the princes of Zabu. salvation: God is the len, and the princes of Lord, by whom we escape Nephthali. 28 Thy God hath fent death. 21 God shall wound forth strength for thee: the head of his enemies : stablish the thing, O God and the hairy scalp of such that thou hast wrought in a one as goeth on still in us.

his wickedness. I will bring my people a- kings bring presents unto gain, as I did from Bafan: thee. gods norty : sleps mine own will I bring a- 30 When the company gain, as I did fometime of the spear-men, and

be dipped in the blood of mong the beafts of the thine enemies; and that people, fo that they humthe tongue of thy dogs bly bring pieces of filver: may be red through the and when he hath scatter-

24 It is well feen, O in war. God how thou goest: how 31 Then shall the printhou my God and King ces come out of Egypt. goest in the sanctuary. the Morians land shall

the minstrels follow after: unto God. 1. 500 O and in the midst are the dam-132 Sing unto God, Q fels playing with the tim- ye kingdoms of the earth; brels.

from the ground of the beginning; lo, he dott heart.

jamin their ruler, and the

29 For thy temples fake 22 The Lord hath faid, at Jerusalem : fo shall

from the deep of the sea. | multitude of the mighty 23 That thy foot may are scattered abroad a ed the people that delight

25 The fingers go before, foon stretch out her hands

O fing praifes unto the 26 Give thanks, O If- Lord. Jean sorg : brow

rael, unto God the Lord 33 Who fitteth in the in the congregations : heavens over all from the fend out his voice, yea, 27 There is little Ben- and that a mighty voice. 34 Ascribe

be ;

34 r to vorsh he cl 35

ces: ael; and p ole;

EAV

irt the

Sa CA in, 6 12

mire I am ters, over

my t faile long

with than they

mie me

tha tho nef not

tru

of

. day PSALMS. The xiij day. be xiij. day. r coun-34 Ascribe ye the pow-Zabu. r to God over Ifrael: his vorship and strength is in

he clouds.

35 O God, wonderful rt thou in thy holy places: even the God of Isael; he will give strength and power unto his people; bleffed be God.

EAVENING PRAYER. Salvum me fac. Pfal. 69.

CAve me, O God : for the waters are come in, even unto my foul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run

over me.

a Iam weary of crying, my throat is dry: my fight faileth me for waiting fo long upon my God.

4 They that hate me they that are mine ene- longs upon me.

s I paid them the things an acceptable time. not hid from thee. of thy falvation.

of hosts, be ashamed for

my cause : let not those that feek thee, be confounded through me, O Lord God of Ifrael.

7 And why? for thy fake have I suffered reproof: shame hath cove-

red my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastned my felf with fasting: and that was turned to my re-

proof.

11 I put on fack-cloth also: and they jested upon me.

12 They that fit in the without a cause, are more gate, speak against me: than the hairs of my head: and the drunkards make

mies, and would destroy 13 But, Lord, I make me guiltless, are mighty. my prayer unto thee : in

that I never took: God, 14 Hear me, O God, thou knowest my simple- in the multitude of thy ness, and my faults are mercy: even in the truth

6 Let not them that | 15 Take me out of the trust in thee, OLord God mire, that I fink not: O

ices of th fent

thee: O God ight in

les sake o shall s unto

mpany and nighty oad aof the

humfilver: catter-

lelight pringypt:

ihall hands mon.

d, 0 earth o the

n the n the doth yea,

ice.

cribe

The xiij. day. I's ALMS. The xiij.day let me be delivered from 23 Let their table be

them that hate me, and made a snare to take them.

flood drown me, neither let been for their wealth, be the deep swallow me up : unto them an occasion of and let not the pit shut falling.

her mouth upon me.

for thy loving kindness is and ever bow thou down comfortable : turn thee their backs. unto me according to the 25 Pour out thine inmultitude of thy mercies. dignation upon them: and

face from thy fervant, for fure take hold of them. I am in trouble : O haste

thee, and hear me.

19 Draw nigh unto my dwell in their tents. foul, and fave it : O deli- 27 For they persecute ver me because of mine e- him whom thou hast smitnemies.

20 Thou haft known my they may vex them whom reproof, my shame, and thou hast wounded. my dishonour: mine ad- 28 Let them fall from versaries are all in thy one wickedness to ano-

fight.

21 Thy rebuke hath thy righteousness. broken my heart, I am 29 Let them be wiped full of heaviness: I look-out of the book of the lied for fome to have pity ving: and not be written on me, but there was no among the righteous. to comfort me.

to eat: and when I was lift me up. thirsty, they gave me vine- 31 I will praise the

gar to drink.

out of the deep waters. felves withal : and let the 16 Let not the water-things that should have

24 Let their eyes be 17 Hear me, O Lord, blinded that they see not:

18 And hide not thy let thy wrathful displea-

26 Let their habitation be void: and no man to

ten: and they talk how

ther: and not come into

man, neither found I any 20 As for me, when I am poor and in heaviness: 22 They gave me gall thy help, O God, shall

name of God with a fong:

Geek y foul f

> 34 eth th feth r 35

> and

thank

32

the L

bullo

and h

confid

praise all th 36

of J dwe. in po

Sion

his 37

it : 2 Nam Den

hafte

and after be 1

put. wish

rew

The. xiij. day. Isalms. The xiv. day. and magnifie it with to shame: that cry over anksgiving.

32 This also shall please

4 But let all those that thankfgiving.

and hoofs.

confider this, and be glad: Lord be praised. feek ye after God, and your foul shall live.

14 For the Lord hear- unto me O God. eth the poor: and despi- 6 Thou art my helper, feth not his prisoners.

praise him: the sea, and rying. all that moveth therein.

36 For God will fave MORNING PRAYER. Sion, and build the cities In te, Domine, fperavi. Pfal. 71. in possession.

Name, shall dwell therein, and fave me.

and confounded that feek feace, and my castle. after my foul: let them wish me evil.

3 Let them for their and cruel man. reward be foon brought 4 For thou, O Lord

the Lord: better than a feek thee, be joyful and bullock that hath horns glad in thee: and let all fuch as delight in thy 33 The humble shall falvation, say alway, The

> 5 As for me, I am poor and in mifery : hafte thee

and my Redeemer: O 35 Let heaven and earth Lord, make no long tar-

of Juda: that men may IN thee, O Lord, have dwell there, and have it I put my trust, let me never be put to confusion: 27 The posterity also of but rid me and deliver me his fervants shall inherit in thy righteousness; init: and they that love his cline thine ear unto me,

Deus, in adjatorium. Pfal. 70 2 Be thou my strong LTAste thee, O God, hold, whereunto I may I to deliver me: make alway refort: thou haft haste to help me, O Lord. promised to help me, for 2 Let them be ashamed thou art my house of de-

3 Deliver me, O my be turned backward and God out of the hand of put to confusion, that the ungodly, : out of the hand of the unrighteous

tation an to

· day

le be

themet the

have

th, be

on of

es be

e not:

down

ie in-

1: and

Splea-

em.

fecute fmithow whom

from anointo

wiped he liritten

en I ness: **shall**

the ong: and

The xiv. day. I's ALMS. The xiv. day God, art the thing that I 12 Asforme, I will pa

long for: thou art my tiently abide alway: and hope, even from my youth. will praise thee more and

Through thee have I more. been holden up ever fince 13 My mouth shall dais I was born : thou art he ly speak of thy righteous that took me out of my ness and salvation : for] mothers womb; my praise know no end thereof. shall be always of thee.

were a monster unto ma- and will make mention of ny: but my fure trust is in thy righteousness only.

thee.

filled with thy praise: that up until now: therefore Imaying of thy glory and will I tell of thy wondrous honour all the day long.

8 Cast me not away in the time of age : forfake God, in mine old age, me not when my strength when I am gray-headed: faileth me.

speak against me, and they tion, and thy power to all that lay wait for my foul, them that are yet for to take their counsel toge-come. ther, faying: God hath forfaken him, persecute O God, is very high: and him, and take him, for there great things are they that is none to deliver him.

O God: my God, haste 18 Owhat great troubthee to help me.

founded and perish, that didst thou turn and refresh are against my soul: let me: yea, and broughtest 4 them be covered with me from the deep of the defendance and dishonour that earth again. shame and dishonour that earth again. feek to dome evil.

14 I will go forth in the 6 I am become as it strength of the Lord God:

15 Thou, O God, haft 7 O let my mouth be taught me from my youth works.

16 Forsake me not, 0 until I have shewed thy 9 For mine enemies strength unto this genera-

17 Thy righteousness, thou hast done; O God, 10 Go not far from me, who is like unto thee?

bles and adversities hast Ir Let them be con-thou shewed me! and yet

19 Thou

19 me to comf side.

20

praise fulne upon fick: upon

21 when and f thou

holy

22 talk all th are

broug leek 1 Den

T and t to the 2

hy p o rig poor.

hall ittle into

The xiv. day. I's ALMS. The xiv. day 19 Thou hast brought poor, and punish the me to great honour : and wrong-doer. comforted me on every 5 They shall fear thee. as long as the fun and fide.

praise thee and thy faith- generation to another. fulness, O God, playing upon the harp: O thou that water the earth. holy One of Israel.

when I fing unto thee : thou hast delivered.

22 My tongue also shall are confounded brought unto shame, that eek to do me evil.

Deus, judicium. Pfal. 72.

I judgments, OGod: shall lick the dust. and thy righteousness unto the Kings fon.

by that thy people according un-God, to right: and defend the gifts. poor.

20 Therefore will I moon endureth: from one

6 He shall come down upon an instrument of mu- like the rain into a fleece fick: unto thee will I fing of wooll: even as the drops

7 In his time shall the 21 My lips shall be fain righteous flourish: yea, and abundance of peace, and fo will my foul whom fo long as the moon endureth.

8 His dominion shall talk of thy righteousness be also from the one sea all the day long: for they to the other: and from and the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel Ive the King thy before him: his enemies

10 The kings of Tharfis and of the isles, shall give 2 Then shall he judge presents: the kings of Arabia and Saba shall bring

II All kings shall fall

troub.
3 The mountains also down before him: all nations shall do him fernative interest into the people.
4 He shall keep the simple folk by their right: the needy also, and him that hath no helper.

Thou

Thou

J. day

will pa-

y: and

ore and

nall dai-

hteouf

: for I

n in the

d God:

tion of

d, haft

youth

erefore

ndrous

not, 0

age,

eaded:

ed thy

enera-

r to all

for to

usness,

n: and

ee?

only.

eof.

13 He

The xiv. day. PSALMS. The xiv. day.

13 He shall be favour- EVENING PRAYER. able to the simple and nee- Quam bonus Ifrael. Pfal. 73. dy: and shall preserve Ruly God is loving the fouls of the poor.

their fouls from falshood heart. and wrong: and dear shall

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grafs upon the earth.

17 His name shall endure for ever, his name shall remain under the fun posterities: among the which shall be bleffed through him, and all the heathen shall praise him.

18 Bleffed be the Lord God, even the God of Ifrael which only doth

wondrous things;

19 And bleffed be the name of his Majesty for their mouth unto the heaever: and all the earth shall be filled with his goeth through the world they Majesty. Amen, Amen.

unto Israel: even 14 He shall deliver unto such as are of a clean

2 Nevertheless, my feet their blood be in his fight. were almost gone: my treadings had well-nigh flipt.

2 And why? I was grieved at the wicked: do also see the ungodly in fuch prosperity.

4 For they are in no peril of death: but are

lufty and ftrong.

They come in no misfortunelike other folk: neither are they plagued most like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even

what they luft.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth ven: and their tongue

10 Therefore fall the come people

The peop there (mal

II shou! is the most

12 godl the v riche

I faic ed m wash noce

13 have chaft

14 but le cond

on of 15 under

was t 16 the hen

of the 17

floff place lown

18

19

The xiv. day. PSALMS. The xiv. day. people unto them : and dream when one a waketh YER. thereout fuck they no fo shalt thou make their i-1. 73. loving small advantage. mage to vanish out of the even 11 Tush, say they, how city. a clean should God perceive it: 20 Thus my heart was is there knowledge in the grieved : and it went even my feet most High? through my reins. : my

12 Lo these are the unthe world, and these have a beast before thee. washed mine hands in in- hand. nocency.

ll-nigh

I was

ked: I odly in

in no

out are

in no

o even

other,

r folk:

chaftened every morning. glory.

condemned the generati- comparison of thee.

holden on of thy children.

over
Then thought I to heart faileth: but

21 Sofoolish was I, and

godly, these prosper in ignorant : even as it were

riches in possession: and 122 Nevertheless, I am I said, Then have I cleans-alway by thee: for thou ed my heart in vain, and haft holden me by my right

23 Thou shalt guide me 13 All the day long with thy counsel : and afhave I been punished: and ter that receive me with

14 Yea, and I had al- 24 Whom have I in healagued most said even as they: but thee: and there is none but lo, then I should have upon earth that I desire in

25 My flesh, and my overis Then thought I to heart faileth: but God is lity.
understand this: but it the strength of my heart, and my portion for ever.

16 Until I went into 26 For lo, they that forhe sanctuary of God: sake thee shall perish: thou then understood I the end hast destroyed all them that

other, then understood I the charled blaff of these men.

17 Namely, how thou gainst thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord congue 18 O how suddenly do they consume: perish, and they consume: perish, and they works in the gates of the daughter of Sion.

19 Yea, even like as a Y 2

God, wherefore art ther: thus have they burnt folong: why is thy wrath in the land. fo hot against the sheep of thy pasture?

congregation: whom thou is there among us, that hast purchased, and re-understandeth any more.

deemed of old.

of thine inheritance : and dishonour : how long shall mount Sion wherein thou the enemy blaspheme thy hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy thou thy hand: why every enemy: which hath pluckeft thou not thy done evil in thy fanctuary.

rore in the midst of thy congregations: and fet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and

hammers.

upon thy holy places: and be meat for the people in have defiled the dwelling the wilderness. place of thy Name even 16 Thou broughtest out into the ground.

their hearts, Let us make driedst up mighty waters.

Ut quid, Deus? Psal. 74. havock of them altogethou absent from us up all the houses of God

10 We see not our tokens, there is not one pro-2 O think upon thy phet more : no, not one

11 O God, how long 2 Think upon the tribe shall the adversary do this

Name, for ever?

12 Why withdrawest right hand out of thy bo-Thine adversaries from to consume the enemy?

12 For God is my King of old: the help that is done upon earth, he doth

it himself.

14 Thou didst divide the fea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in 8 They have fet fire pieces: and gavest him to

fountains and waters out 9. Yea, they faid in of the hard rocks : thou

17 The

thou ligh I bore haft

The

and

win Lore rebu

fool pher 20 foul

to th nem the poor

2 vena is fu crue

22 go a the

prail 22 tain men

man ly. 24

of th fum thee

and

oge_ urnt God

r toproone that nore.

long this thall e thy

awest why thy y boene-

King nat is doth

le the wer: ads of aters. t the n in im to ple in

eft out s out thou aters.

The

17 The day is thine, and the night is thine : thou hast prepared the light and the fun.

borders of the earth: thou hast made summer and

winter.

19 Remember this, O wondrous works declare. Lord, how the enemy hath foolish people hath blas- judge according phemed thy Name.

20 O deliver not the nemies: and forget not lars of it. poor for ever.

venant: for all the earth up your horn. is full of darkness, and

cruel habitations.

22 O let not the simple with a stiff neck. go away ashamed: but let

23 Arife, O God, main- from the fouth.

ly.

and more.

MORNING PRAYER.

Confitebimur tibi. Pfal. 75. Nto thee, O God. do we give thanks: 18 Thou hast set all the yea, unto thee do we give thanks.

> 2 Thy name also is so nigh: and that do thy

3 When I receive the rebuked: and how the congregation: I shall right.

4 The earth is weak, foul of thy turtle dove un- and all the inhabiters to the multitude of the e- thereof: I bear up the pil-

the congregation of the s I said unto the fools. Deal not fo madly: and 21 Look upon the co- to the ungodly, Set not

> 6 Set not up your horn on high: and speak not

7 For promotion cothe poor and needy give meth neither from the east, praise unto thy Name. | nor from the west: nor yet

tain thine own cause: re- 8 And why? God is member how the foolish the judge : he putteth man blasphemeth thee dai- down one, and setteth up

another.

24 Forget not the voice 9 For in the hand of the of thine enemies: the pre- Lord their is a cup, and sumption of them that hate the wine is red: it is full thee : increaseth ever more mixt, and he poureth out of the lame.

arrows of the bow: the wonderful among the shield, the sword, and the kings of the earth. battle.

nour and might: than the | my voice: even unto hills of the robbers.

bed, they have flept their ken unto me. fleep: and all the men 2 In the time of my whosehands were mighty, trouble I sought the Lord: have found nothing.

of Jacob: both the cha- my foul refused comfort.

to be feared: and who may God: when my heart is stand in thy fight, when vexed, I will complain. thou art angry ?

2 There brake he the spirit of princes : and is Voce mea ad Dominum. Pfal. 77.

4 Thou art of more ho- Will cry unto God with God will I cry with my 5 The proud are rob- voice, and he shall hear-

my fore ran, and ceased 6 At thy rebuke, O God not in the night-season;

riot and horse are fallen. 3 When I am in heavi-7 Thou, even thou art ness, I will think upon

4 Thou holdest mine

The :

eyesv

ble th

days

that a

myfo

T CC

own

my fr

himf

he b

gone

pron

an e

to b

he fl

ness

own

rem

righ

Hig

WOI

call

of c

all

talk

ling

is h

Go

1

I

I

9

8

6]

5 1

eyes

day. The xv. day. ISALMS. The xv. day. eyes waking: I am fo fee- 14 Thou art the God fe thy ble that I cannot speak. that doth wonders: and from I have confidered the hast declared thy power! tremdays of old: and the years among the people. ofe to 15 Thou hast mightily that are past. 6 I call to remembrance delivered thy people: even elpall my fong: and in the night the fons of Jacob and Joh. I commune with mine es of leph. own heart, and fearch out 16 The waters faw thee, o thy ceness O God, the waters faw my spirits. 7 Will the Lord absent thee, and were afraid : the efrain. himself for ever : and will depths also were troubled. o the keep he be no more intreated? 17 The clouds poured 8 Is his mercy clean out water, the air thunind agone for ever : and is his dred : and thine arrows efents promise come utterly to went abroad. to be an end for evermore? 18 The voice of thy 9 Hath God forgotten thunder was heard round ain the to be gracious: and will bout: the lightnings shone and is the he shut up his loving kind- upon the ground, the earth nessin displeasure? was moved and shook fal. 77. 10 And I said, It ismine withal. with own infirmity: but I will 19 Thy way is in the remember the years of the fea, and thy paths in the unto right hand of the most great waters: and thy footh my hearsteps are not known. Highest. II I will remember the 20 Thou leddest thy peof my works of the Lord: and plelike sheep: by the hand Lord: call to mind thy wonders of Moses and Aaron. eased of old time. EVENING PRAYER. 12 I will think also of Attendite popule. Pfal. 78. fon; all thy works: and my TEar my law, O my nfort. eavitalking shall be of thy do- people: incline your upon ears unto the words of my ings. 13 Thy way, O God, mouth. art is in. is holy: who is so great a 2 I will open my mouth in a parable: I will declare mine God as our God? hard eyes

The xv. day. PSALMS. The xv. day harnessed, and carrying hard sentences of old; 3 Which we have heard bows, turned themselves and known: and fuch as back in the day of battle, our fathers have told us; II They kept not the co-4 That we should not venant of God: and would hide them from the chil- not walk in his law;

dren of the generations to 12 But forgat what he come: but to shew the ho- had done: and the wonnour of the Lord, his migh-derful works that he had ty and wonderful works shewed for them. that he hath done.

with Jacob, and gave If- forefathers, in the land of rael a law: which he com- Egypt: even in the field manded our forefathers to of Zoan. teach their children; 14 He divided the fea.

might know it : and the he made the waters to children which were yet stand on an heap. unborn;

when they came up: they and all the night through might shew their children with a light of fire. the fame;

8 That they might put rocks in the wilderness their trust in God: and and gave them drink therenot to forget the works of of, as it had been out of God, but to keep his com- the great depth. mandments.

stubborn generation: a ge- rivers. spirit cleaveth not stedfast- and provoked the most ly unto God;

10 Like as the children of Enhraim: who being

13 Marvellous things , He made a covenant did he in the fight of our

6 That their posterity and let them go through:

15 In the day time also 7 To the intent, that he led them with a cloud:

16 He clave the hard

17 He brought waters 9 And not to be as their out of the stony rock: fo forefathers, a faithless and that it gushed out like the

neration that fet not their 18 Yet for all this they heart aright, and whose sinned more against him: Highest in the wilderness.

19 They tempted God

The in the

red n 20 God

God wild 21

rock ter g ftrea can prov

22 this fire and

> difp ved not

> > 2 the pen

25 na a eat fror

gels mea

Wir ven

er h we

the

The xv. day. PSALMS. The xv. day. day n their hearts: and requi- feathered fowls like as the rrying red meat for their lust. fand of the sea. felves 20 They spake against | 29 He let it fall among attle. God also, saying: Shall their tents: even round ahe co-God prepare a table in the bout their habitation. would 30 Sothey did eat, and wilderness? 21 He smote the stony were well filled, for he at he rock indeed, that the wa- gave them their own dewonter gushed out, and the sire : they were not disapne had streams flowed withal: but pointed of their lust. can he give bread also, or 31 But while the meat things provide flesh for his people? was yet in their mouths. of our 22 When the Lord heard the heavy wrath of God and of e field this he was wrath: fo the came upon them, and flew fire was kindled in Jacob, the wealthieft of them : ne fea. and there came up heavy yea, and smote down the displeasure against Israel; chosen men that were in ough: 23 Because they belie- Israel. ers to ved not in God: and put 32 But for all this they not their trust in his help, sinned yet more and beliene also 24 So he commanded ved not his wondrous cloud: the clouds above: and o- works. rough pened the doors of heaven. 33 Therefore their days hard 25 He rained down Man-did he confume in vanity: na also upon them for to and their years in trouble. rness eat: and gave them food 34 When he flew them. thereout of they fought him: and turfrom heaven. 26 So man did eat an-ned them early, and engels food: for he fent them quired after God. vaters 35 And they rememk: fo meat enough. ke the 27 He caused the east- bred that God was their wind to blow under hea- strength: and that the ven : and through his pow-high God was their Res they him: er he brought in the fouth- deemer. most 26 Nevertheless, they west-wind. rness. 28 He rained flesh upon did but flatter him with God them as thick as dust: and their mouth; and dissemin

fast in his covenant. 28 But he was so merciful, that he forgave their mildeeds: and destroyed

them not.

29 Yea, many a time turned he his wrath away: and would not fuffer his and their mulberry-trees whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that paffeth away, and cometh not again.

they provoke him in the wrath, anger, displeasure wilderness: and grieved and trouble: and sent ehim in the defert.

and tempted God: and his indignation, and spamoved the holy One in red not their foul from Ifrael.

43 They thought not over to the pestilence. of his hand: and of the 52 And smote all the day when he delivered first born in Egypt: the them from the hand of most principal and mighthe enemy;

44 How he had wrought Ham. his miracles in Egypt: and 52 But as for his own his wonders in the field people, he led them forth of Zoan.

ters into blood: fo that a flock.

ther continued they sted- up: and frogs to destroy them.

> 47 He gave their fruit unto the caterpillar: and their labour unto the graf. hopper.

48 He destroyed their vines with hail ftones:

with the frost.

49 He smote their cattle also with hail-stones and their flocks with hot thunder-bolts.

so He cast upon them 41 Many a time did the furiousness of his vil angels among them.

42 They turned back, 51 He made a way to death: but gave their life

tieft in the dwellings of

like sheep: and carried 45 He turned their wa- them in the wilderness like 54 He be.

54 out sa not fo med

he fe

55 with fanct

mour chase 56

heatl cause video herit

tribes their difpl

God testir

58 back

their afide 59

him and displ

mag 60 this,

took Ifra

6 the t ven pitc

PSALMS. The xv. day. day. be xv. day. 54 He brought them 62 He delivered their nk of out fafely, that they should power into captivity : and not fear: and overwhel- their beauty into the enemong ned their enemies with mies hand. them estroy 63 He gave his people he fea. 55 And brought them over also unto the sword: within the borders of his and was wroth with his r fruit anctuary: even to his inheritance. : and

mountain which he pur- 64 The fire confumed chased with his right hand. their young men : and 56 He cast out the their maidens were not

caused their land to be di- 65 Their priests were vided among them for an flain with the fword : and heritage, and made the there were no widows to

66 So the Lord awaked 57 So they tempted and as one out of fleep: and displeased the most high like a giant refreshed with

67 He smote his ene-8 But turned their mies in the hinder parts: backs, and fell away like and put them to a perpe-

68 He refused the ta-59 For they grieved bernacle of Joseph and him with the hill-altars : chose not the tribe of E-

69 But chose the tribe Juda: even the hill of Si-

this, he was wroth: and 70 And there he built took fore displeasure at his temple on high: and laid the foundation of it 61 So that he forfook like the ground which he

heathen also before them: given to marriage. tribes of Israel to dwell in make lamentation. their tents.

God: and kept not his wine. testimonies;

their forefathers: starting tual shame. aside like a broken bow.

and provoked him to dif-phraim; displeasure with their images.

60 When God heard on which he loved. Ifrael;

the tabernacle in Silo: e- hath made continually. ven the tent that he had 71 He chose David al-54 He pitched among men.

graf-

-trees ir catftones

h hot

their

mes :

them of his eafure ent e-

vay to d fpatrom ir life ce.

em.

Il the : the mighigs of

own forth arried fs like The xvj. day. PSALMS. The xvj. day

him away from the sheep- about us. folds.

the ews great with young jealousie burn like fire for ones he took him: that he ever? might feed Jacob his peo- 6 Pour out thine indig. ple, and Israel his inheri- nation upon the heathen tance.

with a faithful and true that have not called upon heart: and ruled them thy Name. prudently with all his 7 For they have devourpower.

MORNING PRAYER.

Deus, venerunt. Pfal. 79.

inheritance: thy holy fery. and made Jerusalem an our salvation, for the gloheap of stones.

thy servants have they gi- to our sins for thy Names james ven to be meat unto the fake. fowls of the air : and the flesh of thy saints unto the heathen say: Where is

beafts of the land.

shed like water on every of thy servants blood that fide of Jerusalem: and is shed: be openly shewed there was no man to bury upon the heathen in our them.

pen shame to our enemies: fighing of the prisoners a very form and derision come beforethee: accord-

fo his fervant: and took unto them that are round

5 Lord, how long wilt 72 As he was following thou be angry: shall thy

that have not known thee; 73 So he he fed them and upon the kingdoms

ed Jacob: and laid waste his dwelling-place.

8 O remember not our old fins, but have mercy God, the heathen upon us, and that foon: for are come into thine we are come to great mi-

ry of thy Name : O deli-chert 2 The dead bodies of verus, and be merciful un-

10 Wherefore do the now their God?

2 Their blood have they 11 Oler the vengeance fight.

4 We are become an o- 12 O let the forrowful pray

be x ngtot ower hat ar 13

ours hee: D Lo heir

ny, w

14 beopl pastu hank alway hy p

to ge

Qu that

2 upth and

shew cour be w

4 how gry

5 with and ing

1. day he xvj. day. PSALMS. The xvj. day. ng to the greatness of thy ness of tears to drink. e round ower, preserve thou those 6 Thou hast made us a hat are appointed to die. very strife unto our neighng wilt all thy

ny, wherewith our neigh- laugh us to fcorn. heir bosom.

fire for

indig.

eathen

n thee:

gdoms

evour. thanks for ever : and will and planted it. d waste alway be shewing forth 9 Thou madest room not our to generation.

God of sheep: shew thy felf also, cedar-trees.

It she stretched out her branches unto the size.

By Some Following Page her boughs upto the river.

ful un-Names jamen, and Manasses: stir 12 Why hast thou then up thy strength, and come,

o the and help us. ere is 3 Turnusa 3 Turnus again, O God: pluck off her grapes? shew the light of thy d that be whole.

hewed 4 O Lord God of hosts: of the field devour it. in our owful prayeth.

ing and givest them plenteous.

13 And for the blasphe- bours: and our enemies

ours have blasphemed 7 Turn us again, thou hee: reward thou them, God of hosts: shew the Lord, seven-fold into light of thy countenance, and we shall be whole.

14 So we that are thy 8 Thou haft brought a d upon people and sheep of thy vine out of Egypt: thou baffure shall give thee hast cast out the heathen

> hy praise from generation for it: and when it had taken root, it filled the land.

mercy Qui regis Ifrael. Pfal. 80.

on: for Ear, O thou Shep-vered with the shadow of at mi-that leadest Joseph like a of were like the goodly

broken down her hedge: that all they that go by

12 The wild boar out geance countenance, and we shall of the wood doth root it up: and the wild beafts

how long wilt thou be an- 14 Turn thee again, gry with thy people that thou God of hosts, look down from heaven: besoners 5 Thou feedest them hold, and visit this vine;

The xuj. day. I'S ALMS. The xuj. day. vineyard that thy right 5 This he ordained in hand hath planted: and Joseph for a testimony: the branch that thou ma- when he came out of the

and cut down: and they 6 I eased his shoulder shall perish at the rebuke from the burden: and his

of thy countenance.

17 Let thy hand be up- making the pots. on the man of thy right hand: and upon the fon me in troubles, and I deliof man, whom thou madest fo strong for thine own felf.

18 And fo will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hofts: fhew the light of thy countenance, and we shall be whole.

Exultate Deo. Pfal. 81.

Clng ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the plalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and unto their own hearts lusts: upon our folemn feast-day, and let them follow their

4 For this was made a own imaginations. statute for Israel: and a 14 O that my people law of the God of Jacob.

dest so strong for thy self. land of Egypt, and had 16 It is burnt with fire heard a strange language.

hands were delivered from

7 Thou calledft upon vered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will affure thee, O Ifrael: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

II I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Ifrael would not obey me.

13 So I gave them up

would

The. woul to n walk

> IS put (and gain

16 Lord foun shou

17 them whe ny (

ever

fhou Ev

1 prin mon

give and the 1

fathe as ar ty h

and the l

leari but !

The. xvj. day. PSALMS. The xvj. day. would have hearkened un- ness: all the foundations to me: for if Israel had of the earth are out of walked in my ways. courfe. 15 I should soon have 6 I have said, Ye are put down their enemies : gods : and ye are all the and turned my hand a- children of most Highest. gainst their adversaries. 7 But ye shall die like 16 The haters of the men: and fall like one Lord should have been of the princes. found liars: but their time 8 Arise, O God, and should have endured for judge thou the earth: for thou shalt take all heather 17 He should have fed to thine inheritance. them also with the finest Deus, quis similis. Pfal. 83. wheat-flour: and with ho-ny out of the stony rock HO God, keep not should I have satisfied thee. still silence: refrain not thy felf, O God. EVENING PRAYER. 2 For lo, thine enemies Deus ftetit. Pfal. 82. Od standeth in the make a murmuring : and I congregation of they that hate thee, have princes: he is a judge a- lift up their head. mong gods. 3 They have imagined 2 How long will ye craftily against thy peogive wrong judgment : ple : and taken counsel and accept the persons of against thy secret ones. 4 They have faid, the ungodly? 2 Defend the poor and Come, and let us root fatherless: see that such them out, that they be no

thee sypt: e,and

day.

ed in

ony:

f the

had

lage.

ulder

ad his

from

upon

deli-

heard

ftorm

alfo:

ople,

e, O

hear-

range

either

ny o-

thy

vould and y me.

m up lufts:

their

eople vould

ty have right.

learned nor understand, federate against thee;

as are in need and necessi- more a people: and that the name of Israel may be 4 Deliver the out-cast no more in remembrance. and poor: fave them from 5 For they have cast

the hand of the ungodly. their heads together with They will not be one confent: and are con-

out walk on still in dark- 6 The tabernacles of the

The xvj. day. PSALMS. The xvj. day. Edomites and the Ismae- 16 Make their faces alites : the Moabites and shamed, O Lord : that they may feek thy Name. Hagarens; 17 Let them be con-7 Gebal and Ammon, and Amalech : the Phi- founded and vexed ever liftines, with them that more and more: let them dwell at Tyre. be put to shame and perish. 8 Affur also is joyned 18 And they shall know

with them: and have hold that thou whose Name is pen the children of Lot.

unto the Madianites: un- earth. to Sisera, and unto Jabin Quam diletta! Psal. 84. at the brook of Kison;

dor: and became as the Lord of hofts!

them like unto a wheel: and as the stubble before the wind;

burneth up the wood: and as the flame that confumeth the mountains.

15 Persecute them e- ways. ven fo with thy tempest: 6 Who going through the o and make them afraid with the vale of misery, use it and thy storm.

Jehovah: art only the 9 But do thou to them as most Highest over all the

the brook of Kison;

10 Who perished at Endowellings: thou court

and longing to enter into the courts of the Lord: my heart and my flesh reprinces like as Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel in the same of the same and longing to enter into the courts of the Lord: my heart and my flesh reprinces like as Zeba and salmana;

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reprinces like as Zeba and salmana;

3 Yea, the sparrow hath sound her an house, and the swallow a nest, worsh where she may lay her shall them like unto a wheel in the courts of the Lord: my heart and my flesh reprinces like as Zeba and source in the living God.

3 Yea, the sparrow hath sound her an house, and the swallow a nest, worsh where she may lay her shall them.

and my God.

4 Bleffed are they that teth l dwell in thy house: they Bene will be alway praising thee.

s Bleffed is the man whose strength is in thee: land in whose heart are thy way

* *

for

for a are fi 7

The

ftren unto peare in Si

8 hear OGO 9

defer thefa

thou

bleffe

The xuj. day. I'SALMS. The xuj. day day. for a well: and the pools 3 Thou haft taken away ces aare filled with water. all thy displeasure : and that 7 They will go from turned thy felf from thy Name. strength to strength: and wrathful indignation. conunto the God of gods ap-4 Turn us then, O God ever peareth every one of them our Saviour : and let thine them in Sion. anger cease from us. perish. 8 O Lord God of hofts, Wilt thou be displeaknow hear my prayer: hearken, fed at us for ever : ame is wilt thou ftretch out thy O God of Jacob. y the 9 Behold, O God, our wrath from one generatiall the defender; and look upon on to another? 6 Wilt thou not turn athe face of thine Anointed. 84. 10 For one day in thy gain and quicken us: that re thy courts: is better than a thy people may rejoyce in thou thousand. thee ? II I had rather be a 7 Shew us thy mercy. defire er into door-keeper in the house O Lord : and grant us thy ord: of my God: than to dwell falvation.
The reinthetents of ungodlines.

8 I wi 8 I will hearken what 12 For the Lord God is the Lord God will fay con-God.

y that teth his trust in thee.

man gracious unto thy thee: and: thou hast turned a- each other.

e thy way the captivity of Jacob. IT Trust

rough the offence of thy people : teousness use it and covered all their fins.

for

arrow a light and defence: the cerning me: for he shall fouse, Lord will give grace and speak peace unto his peonest, worship, and no good thing ple, and to his saints, that them that live a godly life.

9 For his salvation is

King 13 OLord God of hofts: nigh them that fear him: bleffed is the man that put- that glory may dwell in our land.

they Benedixisti, Domine. Pfal. 85.

To Mercy and truth are met together: righteousness and peace have kissed

> II Truth shall flourish 2 Thou hast forgiven out of the earth: and righthath looked down from heaven.

The xvij. day. PSALMS. The xvij. day 12 Yea, the Lord shall is none like unto thee, 0

Thew loving kindness: and Lord: there is not one our land shall give her in- that can do as thou doft. creale.

go before him : and he and worship thee, O Lord. shall direct his going in and shall glorifie the the way.

MORNING PRAYER. Inclina, Domine. Pfal. 86.

Ow down thine ear, O Lord, and hear me: for I am poor and in mifery.

2 Preserve thou foul, for I am holy: my God, fave thy fervant that putteth his trust in thee.

2 Be merciful unto me, O Lord: for I will call

daily upon thee.

thy fervant: for unto thee, O Lord, do I lift up my foul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my hum- God, art full of compaffi-

ble desires.

trouble I will call upon neis and truth. thee: for thou hearest me. 8 Among the gods there

9 All nations whom 13 Righteoufness shall thou hast made, shall come Name.

10 For thou art great and doft wondrous things thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that] may fear thy Name.

12 I will thank thee, 0 Lord my God, with all my heart: and will praise thy Name for evermore.

12 For great is thy mer. cy toward me : and thou 4 Comfort the foul of haft delivered my fou hab a from the nethermost hell them

14 O God, the proud are risen against me : and listin the congregations naughty men have fought lo, the after my foul, and have not set thee before their be re eyes.

15 But thou, O Lord High on and mercy: long-fuffer hearf 7 In the time of my ing, plenteous in good up the

16 Oturn thee then un

on r unto the mai

1

The

tom

upo they fee i beca holp

Fu the I of Si

ted n

are f city o

dwel

3 .

ofTyre

5. born

6

was b

7

The xvij. day. PSALMS. The xvij. day

unto thy servant, and help shall be in thee. the fon of thine hand-

maid.

day

ee, O

t one doft.

whom

1 come

Lord:

e thy

great. hings

y way

ll walk

nit my

that I

e.

because thou, Lord, hast ear unto my calling. holpen me, and comfor- 2 For my foul is full of ted me.

Fundamenta ejus. Pfal. 87. eth nigh unto hell.

good up the people : that he be abhorred of them.

tome, and have mercy up- trumpeters shall he reon me : give thy strength hearse : all my fresh springs

Domine Deus. Pfal. 88.

Lord God of my fal-17 Shew some token vation, I have cried upon me for good, that day and night before thee: they who hate me, may Olet my prayer enter into fee it, and be ashamed : thy presence, incline thine

trouble: and my life draw-

TEr foundations are 3 I am counted as one upon the holy hills: of them that go down inthe Lord loveth the gates to the pit: and I have hee, 0 of Sion more than all the been even as a man that with all dwellings of Jacob. hath no strength.

dwellings of Jacob.

2 Very excellent things are spoken of thee: thou have are spoken of thee: thou hab and Babylon: with them that know me.

Proud 4 Behold ye the Philitines also: and they of the listines also: and they of the listines also: and they of the lowest pit: in a place of darkness and in the deep.

Tyre, with the Morians, so I Tyre, with the Morians and the Morians and the Moria

e their be reported, that he was thou hast vexed me with

Dorn in her: and the most all thy storms.

Thou hast put away mine acquaintance far from me: and made me to

was born there.

8 I am so fast in prison:
7 The singers also and that I cannot get forth.

The xvij. day. PSALMS. The xvij. day 9 My fight faileth for ther on every fide. very trouble ! Lord, I have 18 My lovers and friends called daily upon thee, I hast thou put away from

10 Doft thou flew won- EAVENING PRAYER. ders among the dead: or shall the deadrife upagain, and praise thee?

hands unto thee.

kindness be shewed in the my mouth will I ever be grave: or thy faithfulness shewing thy truth from in destruction?

12 Shall thy wondrous works be known in the shall be set up for ever: dark: and thy righteouf- thy truth shalt thou stablish thou ness in the land where all in the heavens. things are forgotten?

cried, O Lord: and early have sworn unto David thine shall my prayer come be- my servant, fore thee.

thou thy face from me? ration to another.

my youth up, thy terrours in the congregation of the have I fuffered with a faints. troubled mind.

fure goeth over me: and compared unto the Lord quity the fear of thee hath un-done me. compared unto the Lord quity the fear of thee hath un-the gods that shall be like shall

bout me daily like water: 8 God is very greatly 0 Lo and compassed me toge-

have stretched forth my me: and hid mine acquaintance out of my fight.

Misericordias Domino. Pfal. 89. Y fong shall be alway of the loving 11 Shall thy loving kindness of the Lord with one generation to another.

2 For I have faid, Mercy

2 I have made a cove-13 Unto thee have I nant with my chosen: I 12

4 Thy feed will I fta-found thou my foul: and hidest thy throne from one gene-in is.

like unto him that is at the point to die: even from drous works: and thy truth joyce

6 For who is he among and h 16 Thy wrathful displea- the clouds: that shall be 15

The o be sel o

be ha them him. 9

who truth is on

10 ging estth they II

Egyp enem migh

thine

14 arm:

to in the

day The xvij. day. PSALMS. The xvij. day. to be feared in the coun- the light of thy counteriends fel of the faints : and to nance. from be had in reverence of all 17 Their delight shall quainthem that are round about be daily in thy Name: and nt. in thy righteousness shall him. 9 O Lord God of hofts, YER. they make their boaft. [al. 89. who is like unto thee: thy 18 For thou art the globe altruth, most mighty Lord, ry of their strength: and loving in thy loving kindness thou is on every fide.

10 Thou rulest the raging of the fea: thou stillest the waves thereof when

d with

ver be

from

Mercy they arise. II Thou haft subdued ever: Egypt and destroyed it: enemies abroad with thy

en: I The heavens are David thine, the earth also is thine: thou hast laid the I sta-foundation of the round fet up world, and all that there-

13 Thou hast made the won-bor and Hermon shall re-ly truth joyce in thy Name.

14 Thou hast a mighty

arm: strong is thy hand,

hall be 15 Righteousness and e- 24 I will Lord: quity are the habitation of among thy feat: mercy and truth be like shall go before thy face.

o Lord, that can rejoyce my mercy shall be with In thee they shall walk in Z 3

shalt lift up our horns. 19 For the Lord is our defence: the holy One of Ifrael is our King.

20 Thou spakest sometime in visions unto thy faints, and faidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my fervant: with my holy oyl have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall

24 I will smite down his foes before his face : and plague them that hate him.

the xvij. day. PSALMS. The xvij. day. him : and in my Name once by my holines, that shall his horn be exalted. I will not fail David. 26 I will set his domi- 35 His seed shall ennion also in the sea: and dure for ever : and his seat his right hand in the floods. is like as the fun before me. 27 He shall call me, 36 He shall stand fast Thou art my Father: my forevermore as the moon. God, and my strong sal- and as the faithful witness in heaven. vation. 28 And I will make 37 But thou haft ab-

him my first-born: high-horred and for saken thine er than the kings of the Anointed: and art displeaearth.

29 My mercy will I keep for him for evermore: the covenant of thy fer-and my covenant shall vant: and cast his crown ver h stand fast with him.

20 His feed also will I make to endure for ever : thrown all his hedges : and his throne as the days and broken down his of heaven.

for sake my law: and walk spoil him: and he is be- the not in my judgments;

22 If they break my neighbours. statutes, and keep not my 41 Thou hast set up the buke commandments: I will right hand of his enemies: visit their offences with and made all his adversa- nem the rod, and their fin with ries to rejoyce. scourges.

loving kindness will I not and givest him not victo- for utterly take from him: nor ry in the battle. luffer my truth to fail. 43 Thou hast put out

not break, nor alter the throne down to the De thing that is gone out of ground. my lips ; I have fworn

fed at him.

38 Thou hast broken to the ground.

39 Thou hast overftrong holds.

21 But if his children 40 All they that go by, come a reproach to his vant

42 Thou hast taken a- foot 33 Nevertheless, my way the edge of his sword: ed:

34 My covenant will I his glory : and cast his

44 youth and dishor

45 wilt for e wrath 46

fhort fore men 47

livet of he 48

thy o whic Davi

bear

50 thee

Am M

The xviij. day. I's ALMS. The xviij. day.

44 The days of his generation to another. youth hast thou shortned: 2 Before the mountains dishonour.

wilt thou hide thy felf, from everlasting, for ever : and shall thy world without end. wrath burn like fire?

fore hast thou made all children of men. men for nought?

death: and shall he deli- as a watch in the night. ver his foul from the hand

thy old loving kindnesses: suddenly like the grass. n his which thou swarest unto David in thy truth?

to his vants have: and how I do thered. bear in my bosom the reup the bukes of many people;

versa- nemies have blasphemed dignation. thee, and slandered the 8 Thou hast fet our misvicto- for evermore. Amen, and of thy countenance. Amen.

> MORNING PRAYER. Domine, refugium. Pfal. 90.

T Ord, thou hast been is told. The Jun our refuge: from one

and covered him with were brought forth, or ever the earth and the world 45 Lord, how long were made : thou art God

2 Thou turnest man to 46 O remember how destruction : again thou fhort my time is: where-fayest, Come again, ye

4 For a thousand years. 47 What man is he that in thy fight are but as yeliveth, and shall not see sterday: seeing that is past

Afloon as thou fcatterest them, they are even 48 Lord, where are as a fleep: and fade away

6 In the morning it is green, and groweth up: go by, 49 Remember, Lord, but in the evening it is cut is be- the rebuke that thy ser- down, dried up, and wi-

7 For we confume away in thy displeasure: and are emies: 50 Wherewith thine e- afraid at thy wrathful in-

word: ed: praised be the Lord our secret sins in the light

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that

10 The

the

it out

It his

ady.

, that

ll enis feat

re me.

id fast

moon itness

ft ab-

thine

ifplea-

roken

y fer-

crown

over-

dges:

of hell?

The xviij day. PSALMS. The xviij day.

are threefcore years and handy-work. ten, and though men be fo Qui habitat. Pfal. 91, frong that they come to fourscore years: yet is their der the defence of ftrength then but labour the most High: shall abide and forrow; fo foon paf- under the shadow of the feth it away, and we are Almighty. gone.

the power of thy wrath: and my strong hold: my for even thereafter as a God, in him will I trust. man feareth, so is thy dif- ; For he shall deliver

pleasure.

ber our days: that we may fom pestilence. apply our hearts unto wifdom.

Lord, at the last: and be thers: his faithfulness and gracious unto thy fervants. truth shall be thy shield 14 Ofatisfie us with thy and buckler.

mercy and that foon: fo shall we rejoyce and be fraid for any terrour by

15 Comfort us again, that flieth by day; now after the time that 6 For the pestilence that thou haft plagued us : and walketh in darkness : not for the years wherein we for the fickness that dehave fuffered adversity.

16 Shew thy servants 7 A thousand shall fall bethy work: and their chil- side thee, and ten thousand

dren thy glory.

jesty of the Lord our God 8 Yea, with thine eyes be upon us: prosper thou shalt thou behold: and see the work of our hands up- the reward of the ungodly.

10 The days of our age on us, O prosper thou our

2 I will fay unto the II But who regardeth Lord, Thou art my hope

thee from the fnare of the 12 So teach us to num- hunter: and from the noi-

4 He shall defend thee under his wings, and thou Turn thee again, O shalt be safe under his fea-

Thou shalt not be aglad all the days of our life. night: nor for the arrow

stroyeth in the noon-day.

at thy right hand: but it 17 And the glorious Ma- shall not come nigh thee.

9 For

The 9 my h

thine ry hi

IC

happ shall nigh

II ange to k

way: 12

in th hurt a fto

I the Vous shalt

feet. hisle

will fet hath

1 me, yea trou and

I fa him

B Lo The xviij. day. PSALMS. The xviij. day

my hope: thou haft fet Higheft; thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come

nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against

a frone.

day.

no our

,10

h un-

ace of

abide

of the

o the

hope]

: my

truft.

leliver

of the

e noi-

1 thee

d thou

is fea-

is and

Shield

be a-

ur by

arrow

e that

: nor

it de-

1-day.

all be-

usand

but it

thee.

12 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy

14 Because he hath set his love upon me, therefore will I deliver him: I will fet him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew

him my falvation.

Bonum eft confiteri. Pfal. 92. TT is a good thing to give thanks unto the Lord; and to fing praises

9 For thou, Lord, art unto thy Name, O most

2 To tell of thy loving kindness early in the morning: and of thy truth in

the night-feafon:

2 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, haft made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

6 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwife man doth not well confider this: and a fool doth not understand

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish then shall they be destroyed for ever; but thou. Lord, art the most Highest for evermore.

8 For lo, thine enemies. O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall

e eyes nd fee godly. For

The xviij. day. PSALMS. The xviij. day. be exalted like the horn prepared: thou art from of an unicorn : for I am everlasting.

anointed with fresh oyl. - 10 Mine eye also shall O Lord; the floods have fee his lust of mine ene- lift up their voice : the mies: and mine ear shall floods lift up their waves. hear his defire of the

gainst me.

The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: for ever. shall flourish in the courts of the house of our God.

12 They also shall bring forth more fruit in their age: and shall be fat

and well liking.

14 That they may shew how true the Lord my strength is: and that there proud after their deferving, is no unrighteousness in him.

EVENING PRAYER. Dominus regnavit. Pfal 93.

He Lord is King, and hath put on glorious apparel: the Lord hath proud boafting? put on his apparel, and girded himself with strength.

2 He hath made the ble thine heritage. round world fo fure: that

it cannot be moved.

began hath thy feat been death. 7 And

4 The floods have rifen.

The waves of the fea wicked that arise up a- are mighty, and rage horribly: but yet the Lord. who dwelleth on high is mightier.

> 6 Thy testimonies, O Lord, are very fure: holiness becometh thine house

Deus ultionum. Pfal. 94.

Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth. shew thy felf.

2 Arise, thou Judge of the world: and reward the

2 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make fuch

They fmite down thy people, O Lord: and trou-

6 They murder the widow, and the stranger: 2 Ever fince the world and put the fatherless to

Tush fee: 1 of Ja

8'

The

amo fools ftanc

9

ear, he th he n IC

the l teac fhall

the they 12

who Lore thy

> I him adv digg

I not ther heri

I turr all: fhal

me wh day from risen, have : the vaves. he fea e hor-Lord, gh is es, O holihouse 94. whom longwhom geth, dge of rd the rving. g shall long mph? all all o dife fuch vn thy troune winger: less to

And

the xviil. day. Is ALMS. The xix. day. 7 And yet they fay, gainst the evil doers? Tush, the Lord shall not

of Jacob regard it.

8 Take heed, ye unwise put to filence. among the people: O ye fools, when will ye understand?

9 He that planted the he that made the eye, shall

he not fee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

II The Lord knoweth law? the thoughts of man; that

they are but vain.

Lord: and teachest him in thy law.

him patience in time of

not fail his people: nei-God shall destroy them. ther will he forfake his in-

heritance; 15 Until righteousness

turn again unto judgment: all fuch as are true in heart

shall follow it.

me against the wicked: or who will take my part a-

17 If the Lord had not see: neither shall the God helped me : it had not failed but my foul had been

18 But when I faid, My foot hath flipped: thy mercy, O Lord, held me up.

19 In the multitude of ear, shall he not hear : or the forrows that I had in my heart: thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a

21 They gather them together against the soul 12 Bleffed is the man of the righteous; and conwhom thou chastenest, O demn the innocent blood.

22 But the Lord is my refuge: and my God is the 13 That thou may ft give strength of my confidence.

23 He shall recompence adversity: until the pit be them their wickedness, and digged up for the ungodly. destroy them in their own 14 For the Lord will malice: yea, the Lord our

MORNING PRAYER.

Venite, exultemus. Pfal. 95.

Come, let us fing unto the Lord : let us heartily rejoyce in the 16 Who will rife up with strength of our salvation.

2 Let us come before

The xix. day. PSALMS. The xix. day

his presence with thanks-giving: and shew our selves glad in him with should not enter into my pfalms.

2 For the Lord is a great God; and a great

King above all gods.

corners of the earth: and whole earth. the strength of the hills is his also.

hemadeit: and his hands from day to day. prepared the dry land.

Thip, and fall down: and kneel before the Lord our

maker.

our God: and we are the feared than all gods. people of his pasture, and the sheep of his hand.

his voice, harden not that made the heavens. your hearts: as in the provocation, and as in the before him: power and day of temptation in the honour are in his sanctuawilderness;

9 When your fathers tempted me: proved me,

and faw my works.

10 Fourty years long was I grieved with this er. generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

Cantate Domino. Pfal. 96.

O Sing unto the Lord a new fong: fing 4 In his hand are all the unto the Lord, all the

2 Sing unto the Lord, and praise his Name: be The fea is his, and telling of his falvation

2 Declare his honour 6 O come, let us wor- unto the heathen; and his wonders unto all people,

4 For the Lord is great, and cannot worthily be 7 For he is the Lord praised: he is more to be

As for all the gods of the heathen, they are but 8 Today if ye will hear idols: but it is the Lord

6 Glory and worship are ry.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and pow-

8 Ascribe unto the Lord the honour due unto his Name : bring prefents, and come into his courts

31 11 1 2 V

The 9 in th let th

in av 10 theh is K who

worl not l that peop 11

> ioyc be g ano in is

I ful, ther the the

1 he eart oul and

trut

D the of I

2 are teo the

the

The xix. day. I's ALMS. The xix. day.

let the whole earth stand his enemies on every side. in awe of him.

. day

Iwear

t they

nto my

. 96.

e Lord

: fing

Il the

Lord,

e: be

vation

onour

nd his

eople.

great,

ly be

to be

ods of re but

Lord

ipare

r and

ctua-

the ds of

unto

pow-

Lord

o his

ents.

ourts

9 Q

ns.

in is.

the heathen, that the Lord earth faw it, and was afraid. is King: and that it is he that he shall judge the earth.

be glad: let the fea make feen his glory. anoise, and all that there-

people righteously.

then shall all the trees of all ye gods. the Lord.

earth: and with righte- Lord.

Dominus Regnavit. Pfal. 97. ed far above all gods.

thereof.

are round about him: righ- of the ungodly. teousness and judgmentare 11 There is sprung up a the habitation of his leat.

9 O worship the Lord 3 There shall go a fire in the beauty of holines: before him: and burn up

4 His lightnings gave 10 Tell it out among shine unto the world : the

The hills melted like who hath made the round wax at the presence of the world fo fast that it can- Lord: at the presence of not be moved, and how the Lord of the whole

6 The heavens have de-II Let the heavens re- clared his righteousness: joyce, and let the earth and all the people have

7 Confounded be all they that worship carved 12 Let the field be joy- images, and that delight in ful, and all that is in it : vain gods : worship him.

the wood rejoyce before 8 Sion heard of it, and rejoyced: and the daugh-12 For he cometh, for ters of Juda were glad, behe cometh to judge the cause of thy judgments, O

ousnesstojudge the world, 9 For thou, Lord, art and the people with his higher than all that are in the earth: thou art exalt-

He Lord is King, the 10 O ye that love the earth may be glad Lord, see that ye hate the thereof: yea, the multitude thing which is evil: the of the isles may be glad Lord preserveth the souls of his faints; he shall deli-2 Clouds and darkness ver them from the hand

12 Rejoyce in the Lord, ye righteous : and give noise, and all that therein thanks for a remembrance is: the round world, and

of his holiness.

EVENING PRAYER. Cantate Domino. Pfal 98.

Sing unto the Lord hills be joyful together be hath done marvellous come to judge the earth. things.

hand, and with his holy and the people with equity.

felf the victory.

his falvation: his righte- unpatient: he fitteth beoufness hath he openly tween the cherubins, be Thewed in the fight of the the earth never fo unheathen.

4 He hath remembred 2 The Lord is great in his mercy and truth toward Sion: and high above all the house of Israel: and people. all the ends of the world 3 They shall give thanks have seen the salvation of unto thy Name: whichis our God.

Shew your felves joy- ly. ful unto the Lord, all ye 4 The kings power lolands: fing, rejoyce and veth judgment, thou haft

give thanks. the harp: fing to the harp and righteoufness in Jawith a plalm of thankfgi- cob.

ving.

Lord the King.

8 Let the sea make; they that dwell therein.

9 Let the floods clap their hands, and let the a new fong : for he fore the Lord : for he is

10 With righteousness 2 With his own right shall he judge the world:

arm: hath he gotten him- Dominus regnavit. Pfal. 99.

He Lord is King, be 2 The Lord declared 1 the people never fo quiet.

great, wonderful and ho-

prepared equity thou 6 Praise the Lord upon hast executed judgment,

S O magnifie the Lord With trumpets also our God : and fall down aroladoitation of mota

before sholy 6 I

be.

mong muel upon called

he he 7] out o for th

nies, gave 8

OL forga and inve

our him for t holy

> ferv ness pref

> 2 Lor that not are

fhe his

The. xix. day. PSALMS. The xix. day. efore his footstool, for he ving, and into his courts with praise: be thankful sholy. 6 Moses and Aaron aunto him, and speak good

mong his priefts, and Samuel among fuch as call upon his Name: thefe called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own

inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pfal. 100.

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a fong.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we our felves : we are his people, and the sheep of his pasture,

3 O go your way into him. his gates with thankigi-

of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Pf. 101

Y fong shall be of IVI mercy and judgment : unto thee, O Lord, will I fing.

2 O let me have understanding: in the way

of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him

will I destroy.

7 Wholo hath also a proud look, and high ftomach : I will not fuffer

· 8 Mine eyes look upon

w your re the make:

. day

therein d, and rein. s clap let the

her behe is earth. oulness world: equity.

1. 99. ng, be ever fo eth be-

o uneat in ove all

ns, be

chanks hichis nd ho-

er lou haft thou ment, n Ja-

Lord down efore

land: that they may dwell pelican in the wilderness: with me.

9 Whofo leadeth a god- the defert. ly life : he shall be my fervant.

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my fight.

all the ungodly that are in me, are fworn togetherathe land : that I may root gainst me. out all wicked doers from the city of the Lord.

MORNING PRAYER.

Domine, exaudi. Pfal. 102.

TEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from down. me in the time of my trouble: incline thine ears un- like a shadow; and I am the to me when I call; O hear withered like grass. me, and that right foon.

fumed away like fmoke: and my bones are burnt up throughout all generatias it were a fire-brand.

4 My heart is smitten

For the voice of my the time is come.
groning: my bones will 14 And why? thy fer-

and like an owl that is in

7 I have watched, and am even as it were a sparrow: that fitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and II I shall soon destroy they that are mad upon

9 For I have eaten afhes as it were bread : and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me

11 My days are gone

12 But thou, O Lord, vert 2 For my days are con- shalt endure for ever: ed ur and thy remembrance ons.

13 Thou shalt arise and at Je down, and withered like have mercy upon Sion:
22
grafs: so that I forget to for it is time that thou gathe
eat my bread.
have mercy upon her, yea, the k

scarce cleave to my flesh, vants think upon her my stones:

The ftone to fee IS

fear t and earth

> 16 build his g 17

him t 1000 Spile

ten fo ter: Mall

the I

18

19 down out (Lord

20 are in

21 in Si

the 1

23

day The xx. day. ISALMS. The xx. day. ike a flones: and it pitieth them ny: and shortned my days. to fee her in the dust. rness: 24 But I said, O my 15 The heathen shall God, take me not away is in fear thy Name, O Lord : in the midst of mine age : and all the kings of the as for thy years they enl, and a sparearth thy Majesty; dure throughout all gene-16 When the Lord shall rations. alone build up Sion: and when 25 Thou, Lord, in the revile his glory shall appear; beginning haft laid the : and 17 When he turneth foundation of the earth: him unto the prayer of the and the heavens are the upon herapoor destitute: and de- work of thy hands. fpifeth not their defire. 26 They shall perish, en afh-18 This shall be writ- but thou shalt endure: : and ten for those that come af- they all shall wax old as with ter: and the people which doth a garment, 27 And as a vesture shall be born shall praise the Lord. shalt thou change them, and 19 For he hath looked and they shall be changed: out of the heaven did the thy years shall not fail. 28 The children of thy Lord behold the earth; gone 20 That he might hear fervants shall continue : I am the mournings of fuch as and their feed shall stand Lord, ver the children appoint- Benidic, anima mea. Pfal. 103. ever: ed unto death; PRaise the Lord, O my foul: and all that is rance 21 That they may defoul: and all that is herati- clare the Name of the Lord within me praise his holy in Sion: and his worship Name. Sion:

2 Praise the Lord, O
my soul: and forget not thou gathered together: and all his benefits; r, yea, the kingdoms also to serve ; Who forgiv 3 Whoforgiveth allthy fin: and healeth all thine the Lord. 23 He brought down infirmities; y serher my strength in my jour-4 Who faveth thy life tones: TOIL Aa

Who fatisfieth thy mouth with good things : whereof we are made : he making thee young and

lufty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Ifrael.

8 The Lord is full of compassion and mercy : long-fuffering and of great goodness.

9 He will not alway be chiding: neither keepeth childrens children;

he his anger for ever.

with us after our fins : nor think upon his commandrewarded us according to ments to do them. our wickednesses.

the heaven is in compari- and his kingdom ruleth o-Ion of the earth: Io great ver all. is his mercy also toward 20 O praise the Lord them that fear him.

the east is from the west: fulfil his commandment. fo far hath he fet our fins and hearken unto the voice from us.

pitieth his own children : all ye his hofts : ye fer-

him.

14 For he knoweth remembreth that we are but dust.

15 The days of manare but as grass: for he flourisheth as a flower of the field.

16 For as foon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteoufness upon

18 Even upon such as 10 He hath not dealt keep his covenant : and

19 The Lord hath pre-II For look how high pared his feat in heaven:

ye angels of his, ye that 12 Look how wide also excel in strength : ye that of his words.

12 Yea, like as a father | 21 O praise the Lord

van plea 2 Lor in a

Th

nio Lor E

Bene

P God ceed clot

hon with a ga

out tain

of hi ters clou walk of th

Spirit flami

tions neve time

6 with with ters

vant

mercit fear

oweth de: he ve are

nanare e flou. of the

as the t, it is theremore. nerciful

ord ennd ever r him: ss upon

uch as : and mand-

th preeaven: leth o-

Lord. e that ye that dment. e voice

Lord e ser-Vant

pleasure.

EVENING PRAYER. Bmedic, anima mea. Pfal. 104. ceeding glorious, thou art earth. clothed with Majesty and honour.

tain.

clouds his chariot, and mong the branches. walketh upon the wings of the wind.

spirits: and his ministers a thy works. flaming fire.

never should move at any of men. time.

vants of his that do his 7 At thy rebuke they flee: at the voice of thy 22 O speak good of the thunder they are afraid.

Lord, all ye works of his, 8 They go up as high in all places of his domi- as the hills, and down to nion : praise thou the the valleys beneath : even Lord, O my foul. unto the place which thou hast appointed for them.

9 Thou hast fer them DRaife the Lord, O their bounds which they my foul : OLord my shall not pass : neither God, thou art become ex- turn again to cover the

10 He sendeth the fprings into the rivers: 2 Thou deckeft thy felf which run among the hills.

with light as it were with II All beafts of the a garment : and spreadest field drink thereof : and out the heavens like a cur- the wild affes quench their thirft.

3 Wholayeth the beams | 12 Beside them shall the of his chambers in the wa- fouls of the air have their ters: and maketh the habitation: and fing a-

13 He watereth the hills from above: the earth 4 He maketh his angels is filled with the fruit of

14 He bringeth forth 5 He laid the founda-grass for the cattel: and tions of the earth: that it green herb for the fervice

15 That he may bring 6 Thou coveredst it food out of the earth, and with the deep like as wine that maketh glad the with a garment: the wa- heart of man: and oyl to ters stand in the hills. | make him a cheerful coun-

Aa 2

The xx. day. PSALMS. The xx. day. tenance, and bread to wide sea also: wherein strengthen mans heart. are things creeping innu-16 The trees of the Lord merable both small and also are full of sap: even great beafts. the cedars of Libanus 26 There go the ships, which he hath planted. and there is that Levia. 17 Wherein the birds than: whom thou haft make their nefts: and the made to take his pastime fir-trees are a dwelling for therein. 27 These wait all upthe ftork. 18 The high hills are a on thee: that thou mayest refuge for the wild goats: give them meat in due fea-

and so are the stony rocks son. for the conies.

moon for certain feafons: and when thou openeft thy and the fun knoweth his hand, they are filled with going down.

20 Thou makest darkness that it may be night: thy face, they are troubled: wherein all the beafts of when thou takest away the forest do move.

ter their pray: do feek dust. their meat from God.

they get themaway toge- shall be made: and thou ther: and lay them down shalt renew the face of in their dens.

his work, and to his la- sty of the Lord shall endure bour: until the evening. for ever: The Lord shall

fold are thy works: in 32 The earth shall tremwisdom hast thou made ble at the look of him: if them all, the earth is full he do but touch the hills, of thy riches.

25 So is the great and

28 When thou givest 19 He appointed the it them, they gather it: good.

29 When thou hidest their breath, they die, and 21 The lions roring af- are turned again to their

30 When thou lettest 22 The fun ariseth, and thy breath go forth, they the earth.

23 Man goeth forth to 31 The glorious maje-24 O Lord, how mani- rejoyce in his works.

they shall smoke.

The:

Lord: will p Ihave

34

words Chall 35 hall

he ea ly fha oraile my fo

Mo Confite

upon peop done

2 of hi and I all hi

> 3 Nam hem Lord

4 nis st ever

5 rello ione

he nou

PSALMS. The xxj. day. The xxj. day.

will praise my God while dren of Jacob his chosen. I have my being.

34 And fo shall my words please him: my joy

shall be in the Lord.

he earth, and the ungod- to a thousand generations; y shall come to an end: my foul, praise the Lord.

MORNING PRAYER.

Confitemini Domino. Pfal. 105.

O Give thanks unto the Lord, and call ubled: upon his Name : tell the people what things he hath done.

2 O let your fongs be of him, and praise him: lettest and let your talking be of all his wondrous works.
thou ; Rejoyce in his holy

them rejoyce that feek the

endure 4 Seek the Lord and 14 He suffered no man thall his strength: seek his face to do them wrong: but evermore.

Remember the mar-their fakes. m: if rellous works that he hath he judgments of his phets no harm. mouth;

33 I will fing unto the 6 O ye feed of Abra-Lord as long as I live: I ham his fervant: ye chil-

> 7 He is the Lord our God: his judgments are

in all the world.

8 He hath been alway 35 As for finners they mindful of his covenant hall be consumed out of and promise: that he made

9 Even the covenant praise thou the Lord, O that he made with Abraham: and the oath that he sware unto Isaac;

> 10 and appointed the same unto Jacob for a law: and to Ifrael for an ever-

lasting testament,

11 Saying, Unto thee will Igive the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they Name: let the heart of went from one nation to another: from one kingdom to another people;

reproved even kings for

15 Touch not mine Ahills, one : his wonders and nointed : and do my pro-

16 Moreover, he cal-

givest er it: eft thy with

day.

erein

nnu-

and

ships,

Levia-

haft

ftime

I up-

ayest

e fea-

hidest away ie, and their

thou ice of

maje- Lord. fhall S.

trem-

The xxj. day. PSAIMS. The xxj. day. ed for a dearth upon the fes his fervant : and Aaron land : and destroyed all whom he had chosen. the provision of bread. 27 And these shewed 17 But he had fent a his tokens among them: man before them: even and wonders in the land of Joseph, who was fold to Ham. 28 He sent darkness, be a bond-fervant; 18 Whose feet they hurt and it was dark: and they in the stocks: the iron en- were not obedient unto his word. tred into his foul; 19 Until the time came | 29 He turned their wathat his cause was known: ters into blood: and slew the word of the Lord tried their fish. 30 Their land brought him. " 20 The king fent and forth frogs: yea, even in delivered him: the prince their kings chambers. of the people let him go 21 He spake the word, and there came all man-21 He made him lord ner of flies: and lice in all also of his house: and ru- their quarters. ler of all his substance; 32 He gave them hail-22 That he might in- stones for rain: and slames form his princes after his of fire in their land. will: and teach his fena-33 He smote their vines tors wisdom. also and fig-trees: 23 Ifrael also came indestroyed the trees that to Egypt: and Jacob was were in their coasts. a stranger in the land of 34 He spake the word and the grashoppers came Ham.

24 And he encreased his people exceedingly:

so, that they hated hispeo-

than their enemies;

with his fervants.

and made them itronger the grass in their land, and devoured the fruit of the 25 Whose heart turned ground. 35 He fmote all th

ple : and dealt untruly first-born in their land even the chief of all the 26 Then fent he Mo- strength. 36. H

and caterpillars innumera

ble: and did eat up al

The

36

orth

rold

feebl

tribe

their

were

clou

and I

the I

brou

led

of h

of f

flow

ran i

bred

and

his p

his c

land

they

the 1

keep

ferv

E

Con

4.2

28

the xxj. day. PSALMS. The xxj. day. day. 36 He brought them gracious: and his mercy Aaron orth also with silver and endured for ever. gold: there was not one 2 Who can express the n. eeble person among their noble acts of the Lord: or hewed them: fhew forth all his praise? tribes. and of 37 Egypt was glad at 3 Bleffed are they that their departing: for they alway keep judgment: and kness, were afraid of them. do righteousness. d they 38 He spread out a 4 Remember me, O unto cloud to be a covering : Lord, according to the faand fire to give light in vour that thou bearest uneir wathe night-season. to thy people: O visit me d flew 39 At their defire he with thy falvation. brought quails: and he fil-That I may fee the ferought licity of thy chosen: and led them with the bread even in of heaven. rejoyce in the gladness of 40 He opened the rock thy people, and give thanks word, of stone, and the waters with thine inheritance. manflowed out fo: that rivers 6 We have finned with e in all ran in the dry places. our fathers: we have done 41 For why? he remem- amis, and dealt wickedly. n hail-

bred his holy promise:

rs.

flames

rvines

: and

s that

word

came

umera

up al

id, and

of their

ill th

land

1 the

6. H

lands of the heathen: and fea. the people in possession;

ferve his laws.

EVENING PRAYER. Confisemine Domino. Pfal. 106.

the Lord, for he is wilderness.

7 Our fathers regarded

and Abraham his servant. not thy wonders in Egypt, 42 And he brought forth neither kept they thy great his people with joy: and goodness in remembrance: his chosen with gladness; but were disobedient at 43 And gave them the at the sea, even at the Red

they took the labours of 8 Nevertheless he helped them for his Names 44 That they might fake: that he might make keep his statutes: and ob- his power to be known.

9 He rebuked the Red fea alfo, and it was dried up: fo he led them through Give thanks unto the deep, as through a

10 And Aa 4

The xxj. day. PSALMS. The xxj. day 10 And he saved them of a calf that eateth hay. from the adversaries hand: 21 And they forgat God and delivered them from their Saviour : who had done fo great things in E. the hand of the enemy. II As for those that gypt; 22 Wondrous works in troubled them, the waters the land of Ham: and fear. overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise have destroyed them, had unto him.

12 But within a while they forgat his works: and would not abide his coun-

fel.

14 But lust came upon them in the wilderness: and they tempted God in the defert.

15 And he gave them their defire: and fent lean-tents: and hearkened nor

16 They angred Mofes also in the tents: and Aa- hand against them: to oron the faint of the Lord. verthrow them in the wil-

17 So the earth opened derness;

tion of Abiram.

18 And the fire was kind- lands. led in their company: the 28 They joyned themfiame burnt up the ungodly felves unto Baal-peor: and

Horeb: and worshipped dead. the molten image.

ful things by the Red feat 22 So he faid, he would not Moses his chosen stood

before him in the gap: to turn away his wrathful indignation, left he should

destroy them.

24 Yea, they thought forn of that pleafant land; and gave no credence unto his word.

25 But murmured in their ness withal into their soul. unto the voice of the Lord.

26 Then lift he up his

and swallowed up Dathan: 27 To cast out their and covered the congrega- feed among the nations and to scatter them in the

19 They made a calf in are the offerings of the

29 Thus they provoked 20 Thus they turned their him to anger with their glory: into the similitude own inventions; and the plague

olagu hem. 20

The

nees a the p

21

redu ness: ties f

> fo th for t

21103

voke he fp his li

they Lord

mon lear 21

WOL whi deca thei

> ters bloc

the dau fere

maa file

stai

The xxj. day. PSALMS. The xxj. day. plague was great among works : and went a whoring with their own invenhem. tions.

30 Then stood up Phinees and prayed: and fo he plague ceased.

21 And that was counnels: among all posteriown inheritance.

oful in-

33 Because they prohe spake unadvisedly with

his lips. 34 Neither destroyed

they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and

learned their works.

36 Infomuch that they worshipped their idols, which turned to their own decay: yea, they offered their fons and their daughters unto devils,

27 And shed innocent their fons and of their ty them. daughters: whom they ofwoked maan, and the land was de- from among the heathen; their filed with blood.

plague stained with their own

39 Therefore was the wrath of the Lord kindled against his people : inforedunto him for righteouf- much that he abhorred his

40 And he gave them n, had 32 They angred him over into the hand of the alfoat the waters of strife: heathen: and they that ap: to fo that he punished Moses hated them were Lords over them.

> 41 Their enemies opvoked his spirit : so that pressed them : and had them in subjection.

> > 42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

> > 43 Nevertheless, when he faw their adversity; he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led blood, even the blood of them away captive, to pi-

45 Deliver us, O Lord fered unto the idols of Ca- our God, and gather us that we may give thanks nd the 38 Thus were they unto thy holy Name, and

their tions: in the

. day

hay.

gat God

no had

s in E.

orks in

nd fear-

fhould

hought

tland:

ce un-

n their ed not

eLord.

up his to 0-

ne wil-

themand of the

The xxij. day. PSALMS. The xxij. day.

make our boast of thy praise.

God of Israel from everlafting, and world without end : and let all the people fay, Amen.

MORNING PRAYER.

Confitemini Domino. Pfal. 107.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from

the fourh.

4 They went aftray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from funder. their diffress.

they dwelt.

8 O that men would therefore praise the Lord 46 Bleffed be the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he fatisfieth the empty foul : and filleth the hungry foul with good. ness:

10 Such as fit in dark. ness, and in the shadow of death: being fast bound in mifery and iron.

HI Because they rebel. led against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help

12 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of darkness, and out of the shadow of death: and break their bonds in

15 O that men would 7 He led them forth by therefore praise the Lord the right way: that they for his goodness: and demight go to the city where clare the wonders that he doth

he x oth fo nen! 16]

he ga mitte under 17

lague nd be edness 18

all m they death

19 unto troub out C

> 20 and h were ftruc

21 ther for i clar doth men

> offe of t out

nel to

OC gre 1. day he xxij. day. PSALMS. The xxij. day. would oth for the children of 24 These men see the ne Lord works of the Lord : and nen! and de-16 For he hath broken his wonders in the deep. that he he gates of brass: and 25 For at his word the lren of mitten the bars of iron in stormy wind ariseth : which lifteth up the waves under. eth the 17 Foolish men are thereof. filleth

edness.

ngood.

a dark-

dow of

bound

rebel.

ords of

tly re-

of the

rought

rough

down,

ohelp

cried

their

them

them

d out

eath:

ds in

vould

Lord

d de-

at he

doth

all manner of meat : and of the trouble. deaths door.

unto the Lord in their end. trouble: he delivered them out of their diftress.

struction.

men!

ness!

23 They that go down men! to the sea in ships: and 32 That they would occupy their business in exalt him also in the con-

lagued for their offence: 26 They are carried up nd because of their wick- to the heaven, and down again to the deep: their 18 Their foul abhorred foul melteth away because

hey were even hard at 27 They reel to and fro, and stagger like a drunken 19 So when they cried man: and are at their wits

28 So when they cry unto the Lord in their 20 He fent his word, trouble: he delivereth and healed them: and they them out of their diffress.

were faved from their de- 29 For he maketh the fform to cease: so that 21 O that men would the waves thereof are still.

therefore praise the Lord 30 Then are they glad, for his goodness: and de- because they are at rest: clare the wonders that he and fo he bringeth them doth for the children of unto the haven where they would be.

22 That they would 31 O that men would offer unto him the facrifice therefore praise the Lord of thanksgiving: and tell for his goodness: and deout his works with glad-clare the wonders that he doth for the children of

great waters, gregation of the people:

The xxij. day. PSALMS. The xxij. day and praise him in the feat poor out of misery : and of the elders!

22 Who turneth the a flock of sheep. floods into the wilderness: 42 The righteous will and drieth up the water-consider this and rejoyce:

iprings,

keth he barren : for the 43 Whoso is wise will wickedness of them that ponder these things: and dwell therein.

the wilderness a standing Lord. water: and water-springs EVENING PRAYER. of a dry ground.

26 And there he setteth the hungry: that they may

in.

27 That they may fow member that I have. their land, and plant vine- 2 Awake thou lute and yards: to yield them harp: I my felf will atruits of increase.

that they multiply exceed-unto thee, OLord, among ingly and suffereth not the people : I will fing their cattle to decrease.

39 And again, when the nations. they are minished and 4 For thy mercy is brought low: through op-greater than the heavens: preffion, through any and thy truth reacheth unplague of trouble;

them to be evil intreated God, above the heavens: through tyrants: and let and thy glory above all them wander out of the the earth. way in the wilderness; 6 That thy beloved

maketh him housholdslike

and the mouth of all wick. 34 A fruitful land ma- edness shall be stopped.

they shall understand the 35 Again, he maketh loving kindness of the

Paratum cor meum. Pfal. 108.

O God, my heart is ready, my heart is build them a city to dwell ready: I Will fing and give praise with the best

wake right early.

28 Heblesseth them, so 3 I will give thanks praifes unto thee among

the clouds.

40 Though he fuffer 5 Set up thy felf, O

41 Yet helpeth he the may be delivered : let thy

7 G isholi herefo hem, alley

he xx

ght ha

ear th

8 G Manaf m alfo ny he 9 11

Moab er E ny sh vill I

10 nto t who Edom

II ken u not th with

12 he er help

> 13 hall t is down

> > I

or t godl the

por

he xxij. day. PSALMS. The xxij. day. ght hand save them, and 2 And they have spoear thou me. ken against me with false 7 God hath fpoken in tongues: they compassed isholiness: I will rejoyce me about also with words herefore, and divide Si- of hatred, and fought ahem, and mete out the gainst me without a cause. alley of Succoth. 2 For the love that I 8 Gilead is mine, and had unto them, lo, they Manasses is mine: Ephra-take now my contrary malfo is the strength of part : but I give my felf ny head. unto prayer. 9 Juda is my law-giver, 4 Thus have they re-Moab is my wash-pot: o- warded me evil for good: er Edom will I cast out and hatred for my good ny shoe; upon Philistia will. art is vill I triumph. 5 Set thou an ungodly eart is 10 Who will lead me man to be ruler over him: g and nto the strong city: and and let Satan stand at his e best who will bring me into right hand. 6 When sentence is gi-Edom? te and II Hast not thou forsa- ven upon him, let him be ill aken us, O God: and wilt condemned: and let his not thou, O God, go forth prayer be turned into fin. hanks 7 Let his days be few: with our hosts? mong 12 O help us against and let another take his I fing he enemy: for vain is the office. mong 8 Let his children be help of man. 13 Through God we fatherless; and his wife cy is hall do great acts: and a widow. t is he that shall tread 9 Let his children be h unon our enemies. vagabonds, and beg their bread: let them feek it lown our enemies.

f, Q vens: re all

vens:

· day

: and

ldslike

is will

joyce:

wick-

ped.

e will

: and

nd the

of the

ER.

. 108.

loved he deceitful is opened his labour. t thy pon me. right

YOld not thy tongue, also out of desolate places. OGod of my praise: 10 Let the extortioner for the mouth of the un-confume all that he hath: godly, yea, the mouth of and let the stranger spoil

The xxij. day. PSALMS. The xxij.da 11 Let there be no man dle that he is alway girde to pity him: nor to have withal. compassion upon his fa- 19 Let it thus happe therless children.

destroyed: and in the next speak evil against my foul generation let his name be

clean put out.

of his fathers be had in re- fweet is thy mercy. membrance in the fight of the Lord: and let not the am helpless and poor: and fin of his mother be done my heart is wounded with away.

before the Lord: that he shadow that departeth may root out the memori- and am driven away as the al of them from off the grashopper. earth ;

good: but perfecuted the nefs. poor helpless man, that 24 I became also a re-he might slay him that was proach unto them: they the r

vexed at the heart.

curfing, and it shall hap-

raiment: and it shall come done it. into his bowels like water, 27 Though they curse, yet

from the Lord unto min 12 Let his posterity be enemies : and to those tha

20 But deal thou with me, O Lord God, accor-12 Let the wickedness ding unto thy Name : for

21 O deliver me, for in me.

14 Let them alway be 22 I go hence like the

23 My knees are weak his mind was not to do is dried up for want of fat-

that looked upon me, sha- of Si 16 His delight was in ked their heads.

25 Help me, O Lord hine

pen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a and that thou, Lord, has dew

and like oyl into his bones. bless thou and let them be will 18 Let it be unto him confounded that rife up a a pri as the cloke that he hath gainst me; but let thy ser orde upon him; and as the gir-vant rejoyce. 28 Le

29 rive g Lord braife itude 20 t the

The :

28

eclo

et the

vith t

s wit

oor inrig Mo

Dix

ven i

foot-

wom

The xxiij. day. PSALMS. The xxiij. day.

et them cover themselves his wrath. with their own confusion, s with a cloke.

raifehim among the mul- countries. itude.

boor: to fave his foul from head. inrighteous judges.

MORNING PRAYER. Dixit Dominus. Pfal. 110.

y as the THe Lord faid unto re weak my Lord: Sit thou my flesh on my right hand, until I at of fate make thine enemies thy foot-stool.

fo a re 2 The Lord shall send sure therein.
: they the rod of thy power out 3 His work ven in the midst among Lord thine enemies.

me ac. 3 In the day of thy power shall the people of cious Lord hath so done his marvellous works: that they ought to be had in remembrance.

The both given meat

thy fer order of Melchisedech.

The Lord upon thy

of his covenant.

6 He hath shewed his people

28 Letmine adverfaries right hand : shall wound eclothed with shame and even kings in the day of

6 He shall judge among the heathen; he shall fill 29 As for me, I will the places with the dead give great thanks unto the bodies: and smite in sunlord with my mouth : and der the heads over divers

7 He shall drink of the 20 For he shall stand brook in the way: theret the right hand of the fore shall he lift up his

Confitebor tibi. Pfal. 111.

Will give thanks unto the Lord with my whole heart : fecretly among the faithful, and in the congregation.

2 the works of the Lord are great: fought out of all them that have plea-

2 His work is worthy to ne, sha of Sion: be thou ruler e- be praised and had in honour: and his righteoufness endureth for ever.

womb of the morning.

4 The Lord fware, and hem be will not repent: thou art he shall ever be mindful

1). da

y girde

happer

to min

nosetha

my foul

ou with

, accor

me ; for

e, for

or: and

ed with

like the

arteth

The. xxiii. day. Is ALMS. The xxiii. day people the power of his ness: he is merciful, lo works: that he may give ving and righteous. them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wifdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Pfal. 112.

D Lessed is the man that I) feareth the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall godly shall perish. be bleffed.

3 Riches and plenteoufness shall be in his house: and his righteousness en- Name of the Lord. dureth for ever.

arisethup light in the dark- time forth for evermore.

A good man is merci ful, and lendeth: and will guide his words with diff. cretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablish ed, and will not shrink: until he fee his defire upon his enemies.

9 He hath dispersed abroad and given to the poor: and his righteoufness remaineth for ever his horn shall be exalted with honour.

10 The ungodly shall fee it, and it shall grieve him: he shall gnash with his teeth, and confume away; the defire of the un-

Laudate, pueri. Pfal. 113.

Raise the Lord, I fervants: Opraise the

2 Bleffed be the Name 4 Unto the godly there of the Lord : from this

praise up of t ing do 47

bove a glory 5 V

Lord hisdw vet h behol in he

ple or lifteth mire,

6 I

with with ple.

8 ren w and t of ch

EV In

the h mon

2 rv: on.

fled bacl

The xxiij. day. I's ALMS. The xxiij. day. 3 The Lords Name is 4 The mountains skip-

up of the fun, unto the go- tle hills like young sheep. ing down of the same.

Who is like unto the back? behold the things that are sheep? in heaven and earth?

lifteth the poor out of the of Jacob.

mire, with the princes of his peo- into a springing well.

nteous. y shall of children.

EVENING PRAYER. In exitu Ifrael. Pfal. 114.

the house of Jacob from a- now their God? mong the strange people,

ry: and Israel his domini- what soever pleased him. on.

fled: Jordan was driven of mens hands. back.

praised : from the rising pedlike rams : and the lit-

5 What aileth thee, O 4 The Lord is high a- thou sea, that thou fledbove all heathen: and his dest: and thou Jordan, glory above the heavens. that thou wast driven

Lord our God, that hath 6 Ye mountains, that hisdwelling so high: and ye skipped like rams: and yet humbleth himself to ye little hills like young

7 Tremble thou earth 6 He taketh up the sim- at the presence of the Lord: ble out of the dust: and at the presence of the God

8 Who turned the hard! 7 That he may fet him rock into a standing wawith the princes: even ter: and the flint-stone

Non nobis, Domine. Pfal. 115.

exalted ren woman to keep house: Ot unto us, O Lord, not unto us, but unand to be a joyful mother to thy Name give the praise: for thy loving mercy, and for thy truths fake.

Hen Israel came 2 Wherefore shall the out of Egypt: and heathen say: Where is

3 As for our God, he 2 Juda was his fanctua- is in heaven : he hath done

4 Their idols are filver 3 The fea faw that and and gold: even the work

They have mouths

tablishhrink: e upon

rfed a-

to the

· day

ful, lo

merci

nd wil

ith dif

ever be

ghteous

rlafting

e afraid

for his

and be-

grieve h with ume athe un-

113. rd, ye aisethe

Name m this more.

The xxiii. day. PSALMS. The xxiv. day and speak not : eyes have the Lord : who made heaey and fee not.

6 They have ears and

16 All the whole heathey and fee not. hear not : nofes have they vens are the Lords : the earth hath he given to the and fmell not. 7 They have hands and children of men. handle not, feet have they 17 The dead praise not

and walk not : neither thee, O Lord : neither all fpeak they through their they that go down into fi throat.

8 They that make them 18 But we will praise are like unto them : and the Lord : from this time To are all fuch as put their forth for evermore. Praise truft in them.

9 But thou house of Ifrael, trust thou in the Lord: MORNING PRAYER. fore he is their fuccour and de- Dilexi quoniam. Pfal. 116.

fence.

To Ye house of Aaron, put your trust in the Lord: the voice of my prayer. give he is their helper and defender.

Am well pleased: the haste is ear unto me: therefore done

put your trust in the Lord: long as I live. cup of he is their helper and defender.

mindful of us, and he shall hold upon me.

12 The Lord hath been and the pains of hell ga 13 now hold upon me.

13 The Lord hath been and the pains of hell ga 13 now hold upon me.

14 I shall find trouble his possible state house of Aaron.

15 The Lord hath been and the pains of hell ga 13 now hold upon me.

16 I shall bless the house of Aaron.

17 The Lord hath been and the pains of hell ga 13 now hold upon me.

18 I shall find trouble his possible state house of the death land heaviness.

that fear the Lord: both thee, deliver my foul. finall and great.

Gracious is the Lord am

reaseyou more and more: God is merciful. thou you and your children. 6 The Lord preserved in fu

15 Ye are the bleffed of

lence.

the

ry,

7 to th

for t

ed th

deliv

deat

tears

falli

9

Lord

livin

10

fore

8

the Lord.

11 Ye that fear the Lord, will I call upon him a 12

compaffed meround about Lord.

th

The xxiv. day. PSALMS. The xxiv. day the simple: I was in mise- 15 I will offer to thee e heary, and he helped me. the facrifice of thankfei-7 Turn again then un- ving : and will call upon e heato thy rest, O my foul : the Name of the Lord. : the for the Lord hath reward- 16 I will pay my vows to the unto the Lord in the fight ed thee. 8 And why? thou haft of all his people : in the ife no delivered my foul from courts of the Lords house. ther all death : mine eyes from even in the midst of thee into fi tears, and my feet from O Jerusalem. Praise the Lord. 1 of forted falling. praise 9 I will walk before the Laudate Dominum. Pfal. 117.1 ris time Lord: in the land of the Praise the Lord, all Praise living. 10 I believed, and there- him, all ye nations. AYER. fore will I speak, but I was fore troubled: I said in my ness is ever more and more towards us: and the truth of the Lord. endureth for ever. Praise the Lord. of the L him a 12 I will receive the Lord, for he is gracup of falvation : and call cious : because his mercy of death upon the Name of the endurerh for ever. hell ga 13 I will pay my vows fess, that he is gracious : now in the presence of all and that his mercy endutrouble his people : right dear in reth for ever.

d I wil the fight of the Lord is the geof the death of his faints.

befeech 14 Behold, O Lord, mercy endureth for ever.

oul. how that I am thy fervant: 14 Yea, let them now ea, ou on of chine handmaid, fess: that his mercy enduhow half broken my bonds reth for ever. eserver instander. I all Ing I called upon the Lord th

The xxiv. day. I's ALMS. The xxiv. day. be: in trouble: and the Lord 15 The voice of joy and heard me at large. health is in the dwellings 25 6 The Lord is on my of the right eous : the right ord fide: I will not fear what hand of the Lord bringeth now I mighty things to pals. 26 man doth unto me. come 16 The right hand of 7 The Lord taketh my he Lo part with them that help the Lord hath the preemime : therefore shall I see nence : the right hand of vou § reof my defire upon mine ene- the Lord bringerh mighty mies. 27 things to pass. whol 17 I shall not die, but 8 It is better to trust in bind the Lord: than to put a- live: and declare the works cords ny confidence in man. of the Lord. horns 18 The Lord hath chafto It is better to trust in 28 the Lord: than to put a- ned and corrected me: bur and ny confidence in princes. he hath not given me over hou 10 All nations compaf- unto death. will 1 19 Open me the gates fed me round about : but 29 in the Name of the Lord of righteonfness : that I he I will I deftroy them. may: go into them, and ous: 11 They kepr me in on give thanks unto the Lord. reth every fide, they kept me 20 This is the gate of Ev in, I fay, on every fide: the Lord: the righteous but in the Name of the shall enter into it. Beat B Lord will I destroy them. 21 I will thank thee, for - 12 They came about thou hast heard me : and way me like bees, and are ex- art become my falvation. of th tinct even as the fire as 11,22 The fame from mong the thorns: for in which the builders refuthe Name of the Lord I fed : is become the headkeep will destroy them. frome in the comer. feek hear Thou haft thrust 22 This is the Lords dofore at me that I might ing and it is marvellous wick fall: but the Lord was my intourieyes and vet me help. 14 The Lord is my the Lord harh man we way: 4 strength and my fong: and will rejoyce and be glad that keep is become my falvation. in it.

2

be xxiv. day. PSALMS. The xxiv. day.

day.

oy and

ellings

e right

ingeth

and of

reemi-

and of

nighty

ie, but

works

chaft-

ie : but

ie over

73 310

e gates

that I

n; and

e Lord.

tare of

hteous

ee, for

e: and

ation.

n ftone

s refu-

head-

dist.

rds do-

ils.

26 Bleffed be he that 6 So shall I not be conyou good luck, ye that mandments.

cords, yea, even unto the teousness. norns of the altar.

and I will thank thee : not utterly. hou art my God, and I will praise thee.

reth for ever.

EVENING PRAYER. Beati immaculati. Pfal. 119.

D Lessed are those that thy commandments. are undefiled in the way: and walk in the law of the Lord.

2 Bleffed are they that feek him with their whole statutes. heart.

ways.

keep thy commandments. ner of riches.

25 Help me now, O 5 Othat my ways were ord: O Lord, fend us made fo direct : that I now prosperity. might keep thy statutes!

ometh in the Name of founded: while I have rehe Lord : we have wished spect unto all thy com-

reofthe house of the Lord. 7 I will thank thee with 27 God is the Lord, an unfeigned heart: when who hath shewed us light: I shall have learned the bind the facrifice with judgments of thy righ-

8 I will keep thy cere-28 Thou art my God, monies : O forfake me

In quo corriget ?

TAT Herewithal shall a 29 O give thanks unto V V young man cleanse he Lord, for he is graci- his way : even by ruling ous: and his mercy endu-himself after thy word.

2 With my whole heart have I fought thee: O let me not go wrong out of

2 Thy words have I hid within my heart : that I should not fin against thee.

4 Bleffed art thou, O keep his testimonies: and Lord: O teach me thy

With my lips have I 3 For they who do no been telling : of all the wickedness; walk in his judgments of thy mouth.

6 I have had as great 4 Thou hast charged : delight in the way of thy glad that we shall diligently testimonies: as in all man-

vellous tam t which

we we

Help

The xxiv. day. ISALMS. The xxv. day 7 I will talk of thy en thou me according to

commandments: and have thy word. respect unto thy ways. 2 I have acknowledged

in thy statutes: and I will me : O teach me thy stanot forget thy word.

Retribue fervo tuo.

live and keep thy word.

2 Open thou mine eyes: works. that I may fee the won- 4 My foul melteth adrous things of thy law.

earth: O hide not thy unto thy word.

for the very fervent defire: thou me to make much of that it hath alway unto thy law. thy judgments.

the proud: and curfed are ments have I laid before they that do err from thy me. commandments.

and rebuke: for I have found me not. kept thy testimonies.

and speak against me : but when thou hast fet my thy servant is occupied in heart at liberty. thy itatutes.

are my delight: and my counfellers.

Adhasit pavimento.

the dust ; O quick- unto the end.

2 G

ng,

aw:

vith n

3 N path

ments

defire.

4 I o th

not to

eyes,

nity

me in

fear 1

that

thy j 8

is in

Oqu

teou

OL

tion WO

fwe

for

of t

my

6.1 inthy

5 (

8 My delight shall be my ways, and thou heards tutes.

2 Make me to under-Do well unto thy stand the way of thy comfervant : that I may mandments : and fo fhall I talk of thy wondrous

way for very heaviness: 2 I am a stranger upon comfortthoumeaccording

commandments from me. 5 Take from me the 4 My foul breaketh out way of lying : and cause

6 I have chosen the way Thou haft rebuked of truth : and thy judg-

7 I have fluck unto thy 6 Oturn from me shame testimonies: OLord, con-

8 I will run the way of 7 Princes also did sit thy commandments

8 For thy testimonies MORNING PRAYER.

Legem pone

Each me, O Lord, the way of thy sta-AY foul cleaveth to tutes: and I shall keep it

Give

he xxv. day. PSALMS. The xxv. day. J. day 2 Give me understand is in thy judgments. ing to ng, and I shall keep thy 4 So shall I alway keep aw: yea, I shall keep it thy law: yea, for ever and rledged vith my whole heart. heards 3 Make me to go in the And I will walk at lithy stapath of thy command- berty : for I feek thy comnents: for therein is my mandments. under-6 I will speak of thy y comlesire. 4 Incline my heart un- testimonies also, even befo shall

not to covetousness.

nity: and quicken thou which I have loved. me in thy way.

fear thee.

7 Take away the rebuke thy statutes. that I am afraid of: for thy judgments are good.

8 Behold, my delight teousness.

Et veniat super me.

come also unto me, word hath quickned me. word.

2 So shall I make an- ed from thy law.

of thy truth utterly out of ceived comfort. my mouth; for my hope 5 I am horribly afraid;

o thy testimonies : and fore kings : and will not

be ashamed.

5 O turn away mine 7 And my delight shall eyes, lest they behold va- be in thy commandments:

8 My hands also will I 6 O stablish thy word lift up unto thy commandinthy fervant: that I may ments which I have loved: and my study shall be in

Memor esto servitui.

O Think upon thy fer-vant, as concerning is in thy commandments; thy word: wherein thou Oquicken me in thy righ- hast caused me to put my truit.

2 The fame is my com-T Et thy loving mercy fort in my trouble: for thy

O Lord: even thy falva- 2 The proud have had tion, according unto thy me exceedingly in deminon : yet have I not shrink-

swer unto my blasphemers: 4 For I remembred for my trust is in thy word. thine everlasting judg-3 O take not the word ments, O Lord : and re-

B b 4 tor

ne way judgbefore

ondrous

teth a-

viness:

ording

ne the

cause

uch of

to thy , con-

ray of its t my

ER.

Lord, y staep it

Give

The xxv. day. PSALMS. The xxv. day. for the ungodly that for- all them that fear thee : and keep thy commandfake thy law. 6 Thy statutes have ments. been my fongs: in the 8 The earth, O Lord,

house of my pilgrimage. thy Name, O Lord, in the night-feason: and have

kept thy law.

kept thy commandments. thy word. Portio mea, Domine.

merciful unto me according to thy word.

3 I called mine own statutes

A Thou art good and kindn gracious: Oteach me thy accordance to the statutes are statuted. my whole heart : O be have I kept thy word.

prolonged not the time : heart. to keep thy command- 6 Their heart is as fat ments.

The congregations of hath been in thy law. the ungodly have robbed 7 It is good for me that thy c me: but I have not for I have been in trouble: 7 ! gotten thy law. that I may learn thy sta- and h

6 At midnight I will tutes. rise to give thanks unto 8 The law of thy mouth me. thee: because of thy righ- is dearer unto me: than 8 teous judgments.

7 I am a companion of ver.

is full of thy mercy : O 7 I have thought upon teach me thy flatutes.

Bonitatem fecisti.

Lord, thou hast dealt comm graciously with thy 8 This I had : because I servant : according unto

2 O learn me true un-Hou art my portion, derstanding and knowledge: for I have believed thy just the commandments.

I made my humble petition in thy presence with I went wrong: but now be troubled to be troubled.

ways to remembrance: and turned my feet unto thy gined a lie against me: cies c but I will keep thy commay land mandments with my whole my defined a lie against me: cies c but I will keep thy commay land mandments with my whole my defined a lie against me: cies c

as brawn: but my delight hath been in thy law.

thousands of gold and fil- found

EVE Ma

The

TH me: O

2 7 willb

me:

6 I found

moni

Ibe :

VEN-

The xxv. day. PSALMS. The xxv. day. nee :

EVENING PRAYER.

Manus tue fecerunt me.

me, and fashioned because of thy word. me: O give me understand- 2 Mine eyes long fore

ing, that I may learn thy commandments.

2 They that fear thee will be glad when they fee me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy fervant.

5 O let thy loving mermines ies come unto me, that I help.

me : cies come unto me, that I help.

founded, for they go wickelight edly about to destroy me:
but I will be occupied in thy loving kindness: and so that thy commandments.

7 Let such as fear thee, monies of thy mouth.

7 stand have known thy testimonies: be turned unto me.

6 Let the proud be conbut 1 to 1000k not thy consistency mandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In atternum, Domine.

Could be the testimonies of thy mouth.

In atternum, Domine.

Could be the testimonies of thy mouth.

In atternum, Domine.

Could be the testimonies of thy mouth.

In atternum, Domine.

Could be the testimonies of thy mouth.

than 8 O let my heart be heaven.

Defecit anima mea.

Y foul hath longed for thy falvation: Hy hands have made and I have a good hope

ing, that I may learn thy for thy word: faying, O

whole my delight.

6 Let the proud be conbut I for fook not thy com-6'Let the proud be con- but I for fook not thy com-

be not ashamed.

2 Thy truth also remaineth from one genera-

1115

nand-

Lord,

1:0

VEN-

The xxv. day. PSALMS. The xxvj. day tion to another: thou hast for thy testimonies are my laid the foundation of the study. 4 I am wiser than the earth, and it abideth.

day according to thine commandments. ordinance : for all things 5 I have refrained my ferve thee.

been in thy law: I should 6 I have not shrunk from have perished in my trou-thy judgments: for thou ble.

s I will never forget thy commandments: for words unto my throat: with them thou haft quick- yea, fweeter than hony heart ned me.

6 I am thine, O fave me: for I have fought thy mandments I get under I

commandments.

7 The ungodly laid wait all evil ways. for me, to destroy me; but will confider thy testimonies.

come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

Ord, what love have keep thy righteous judging I unto thy law: all ments. the day long is my study in it.

commandments halt made | word. me wifer than mine enemies: for they are ever ferings of my mouth please state

3 I have more under- me thy judgments. standing than my teachers:

3 They continue this aged : because I keep thy

feet from every evil way: 4 If my delight had not that I may keep thy word

teachest me.

7 O how fweet are thy unto my mouth,

8 Through thy comstanding: therefore I hate g

MORNING PRAYER.

Lucerna pedibus meis.

8 I fee that all things Hy word is a lantern 3. unto my feet: and wick a light unto my paths. com

> 2 I have fworn and am God. stedfastly purposed : to 4

3 I am troubled above be Thou through thy Lord, according to thy

> 4 Let the free-will-of-delig thee, O Lord: and teach 6

5 M y han et thy 6 T aid a f

be x

fwer omm 7 T

or eve re th heart.

claim

8 I lway

thy la

and fl in th

may

I fha

dow My fron . day he xxvj. day. PSALMS. The xxvj. day. My foul is alway in imagine but deceit. are my whand : yet do I not for- 7 Thou puttest away all et thy law. nan the the ungodly of the earth 6 The ungodly have like drofs: therefore I love ep thy aid a snare for me : but yet thy testimonies. ed my swerved not from thy 8 My flesh trembleth l way: ommandments. for fear of thee : and I am word 7 Thy testimonies have a fraid of thy judgments. k from claimed as mine heritage Feci judicium. r thou or ever : and why? they T Deal with the thing re the very joy of my that is lawful and right: are thy O give me not over unto heart. hroat: 8 I have applied my mine oppressors. hony heart to fulfil thy statutes

Iniquos odio habui. underHate them that imagine evil things: but

Mine eyes are waft

in thy word.

com-

eis.

: to

t: and wicked: I will keep the loving mercy: and teach ths. commandments of my me thy statutes. and am God.

4 O stablish me accord- grant me understanding: may live: and let me not monies. above be disappointed of my 6 It is time for thee, me, O hope. to thy

I shall be safe : yea, my thy law. vill-of-delight shall be ever in thy please statutes.

teach 6 Thou hast troden and precious stone. down all them that depart 8 Therefore hold I f My from thy statutes: for they

2 Make thou thy ferlway: even unto the end. vant to delight in that which is good : that the

3 Mine eyes are wasted thy law do I love.

2 Thou art my defence health: and for the word of thy righteousness.

4 O deal with thy ferlantern 3 Away from me, ye vant according unto thy

I am thy fervant, O

judging to thy word, that I that I may know thy testi-

Lord, to lay to thine hand; 6 Hold thou me up, and for they have destroyed

7 For I love thy commandments: above gold

straight

The xxvj. day. PSALMS. The xxvj. day

ments : and all false ways thou hast commanded : are I utterly abhor.

Mirabilia

THy testimonies are doth my foul keep them.

forth: it giveth light and understanding unto the

fimple.

2 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

and be merciful unto me: as thou useft to do unto those that love thy Name.

5 Order my steps in thy word: and to thall no wickedness have dominion over me.

6 Odeliver me from the wrongful dealings of men: and to shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

Ighteous art thou, Q thy judgment,

straight all thy command- 2 The testimonies that exceeding righteous and

3 My zeal hath ever wondeful: therefore confumed me : because mine enemies have for 2 Whenthy word goeth gotten thy words.

> 4 Thy word is tried to the uttermost: and thy

fervant loveth it.

I am small, and of no reputation: yet do I not forget thy commandments

6 Thy righteousness is 4 Olookthou upon me, an everlasting righteousness: and thy law is the estim truth.

> 7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

> 8 The righteoulness of thy testimonies is everlasting: O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo. Call with my whole A heart: hear me, OLord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning Lord: and true is do I cry unto thee; for in

y wo 4 Mi he nig might vords.

he xy

5 H ord, a oving

ne acc vont. 6 T

of ma nd ar 7 B

OLor mandr

> 8 A long f groun

> me: thy la

caufe quicl

thy ' ungo

> OL thou

not

trou

he xxvj. day. PSALMS. The xxvj. day. hies that word is my trust.

Mine eyes preve me: yet do I not swerve 4 Mine eyes prevent from thy testimonies. ded: are he night-watches: that 6 It grieveth me when ous and might be occupied in thy I fee the transgressors: because they keep not thy th ever words. 5 Hear my voice, O because ord, according unto thy 7 Consider, O Lord, ve for oving kindness: quicken how I love thy commandne according as thou art ments : O quicken me actried to nd thy kont. cording to thy loving 6 They draw nigh that kindness.

of of malice perfecute me:

o I not 7 Be thou nigh at hand, Inefs is mandments are true.

A second through the second through the

v is the estimonies, I have known heavi-grounded them for ever.

Vide humilitatem.

ght in O Consider mine adversity, and deliver erlast-thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

ll live.

ER.

whole

Lord,

thee

, and

timo

rning

for in thy

tes.

neo.

3 Health is far from the ungodly: for they regard

not thy statutes. 4 Great is thy mercy, O Lord: quicken me as

thou art wont.

trouble me, and perfecute ments.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Rinces have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

2 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked forthy faving health: and 5 Many there are that done after thy command-

The xxvj. day. PSALMS. The xxvij. day

thy testimonies: and lo-mandments. ved them exceedingly.

8 I have kept thy commandments and testimo
MORNING PRAYER.

Ad Dominum. Pfal. 120. nies: for all my ways are before thee.

Et my complaint me. Lord: give me under-Lord, from lying lips hand Lord: give me under-Lord, from lying lips standing according to thy and from a deceitful

righteous.

faving health, O Lord: but when I speak unto 2 and in thy law is my de-them thereof: they make in the light.

7 O let my soul live, and it shall praise thee:

and thy judgments shall

Levavi oculos. Psal. 121. city

Will lift up mine eyes self.

unto the hills: from 4

help me.

8 I have gone aftray
like a sheep that is lost; from the Lord; who hath

7 My foul hath kept do not forget thy com

Hen I was in trou. ble, I called upon Approprinquet deprecatio. the Lord : and he heard

word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

tents of Kedar.

righteous.

5 Let thine hand help me: for I have chosen thy commandments.

5 My foul hath long dwelt among them: that are enemies unto peace.

go i

6 I have longed for thy 6 I labour for peace, Lord them ready to battle.

O feek thy fervant, for I made heaven and earth. to the 2 He

3 H oot to hat ke leep.

The x

4 B eth If lumbe 5

hy k 65

3.

city

The xxvij. day. I's ALMS. The xxvij. day.

hat keepeth thee will not feat of the house of David. leep.

eth Ifrael : shall neither prosper that love thee.

lumber nor fleep.

thy keeper: the Lord is within thy palaces. thy defence upon thy right 8 For my brethren and hand;

6 So that the fun shall wish thee prosperity.

: even ferve thee from all evil : Ad te levavi oculos meos. Pf. 123.

Il with ferve thy going out and vens.

the thy coming in: from this 2

Letatus sum. Pfal. 122.

Lord.

make in thy gates : O Jerusalem, upon us.

from 4 For thither the tribes delphed.

y help, go up, even the tribes of the Lord: to testisse unto the scornful reproof of the lirael, to give thanks unwealthy: and with the lirth.

to the Name of the Lord, despitefulness of the proud.

3 He will not suffer thy 5 For there is the feat oot to be moved : and he of Judgment : even the

6 O pray for the peace 4 Behold, he that keep- of Jerusalem: they shall

7 Peace be within thy The Lord himself is walls: and plenteousness

companions fakes: I will

not burn thee by day: 9 Yea, because of the shallbe neither the moon by night. house of the Lord our God o thee 7 The Lord shall pre- I will seek to do thee good.

vea, it is even he that shall oals. keep thy foul.

The Lord shall prethat dwellest in the hea-

2 Behold, even as the the time forth for evermore. eyes of fervants look unto the hand of their masters. long Was glad when they and as the eyes of a maiden : that I faid unto me : We will unto the hand of her migo into the house of the stress: even so our eyes wait upon the Lord our 2 Our feet shall stand God, until he have mercy

> 3 Jerusalem is built as a 3 Have mercy upon us, city: that is at unity in it O Lord, have mercy upon us: for we are utterly

YER. I 20. n trou-

1. da

com

d upor e heard

oul, 0 lips eceitful

ace.

peace, unto

121. e eyes felf.

The xxvij. day. ISALMS. The xxvij. day Nisi quia Dominus. Psal 124. 2 The hills stand about F the Lord himself had Jerusalem : even so stand not been on our side, eth the Lord round about now may Israelsay: if the his people, from this time Lord himself had not been forth for evermore. on our side, when men 3 For the rod of the un-

us up quick: when they the righteous put their were so wrathfully dis-hand unto wickedness, pleased at us.

drowned us : and the and true of heart. stream had gone over our 5 As for such as turn sour i

5 But praised be the upon Israel. Lord: who hath not given EVENING PRAYER. that y

the Name of the Lord:
who hath made heaven and
earth.

Qui confidunt. Pfal. 125.

Hey that put their
trust in the Lord,
shall be even as the mount
lined with laughter. and come
our tongue with joy.

Then faid they among the h
the heathen: the Lord hath
done great things for us thath
already: whereof we rehem Sion: which may not be joyce.
removed, but standeth fast 5 Turn our captivity, with

rose up against us; godly cometh not into the 2 They had swallowed lot of the righteous : left

the afed at us.

4 Do well, O Lord:

Nife

4 Yea, the waters had unto those that are good

And the and true of heart.

foul.

4 The deep waters of the proud: had gone even them forth with the evil the cidners, but peace shall be waken

Lord: who nath not given us over for a prey unto their teeth.

6 Our foul is escaped even as a bird out of the snare of the source is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: our tongue with joy.

O Los the fo 6 T tears: 7 F

The x

on his bearet Malld with !

The xxvij. day. PSALMS. The xxvij. day. O Lord : as the rivers in Beati omnes. Pfal. 128.

the fouth.

day

abou stand.

about

s time tears: shall reap in joy.

to the beareth forth good feed: lest shall doubtless come again their with joy, and bring his edness sheaves with him.

2 For thou labours of thin well is thee, shall doubtless come again their with joy, and bring his edness sheaves with him.

Except the Lord build 4 Thy children like the olive-branches: round a-

ne evil the city: the watchman eth the Lord.
hall be waketh but in vain.
6 The Lord.

that ye haste to rise up earthat ye haste to rise up earlem in prosperity all thy
d turnand eat the bread of carele capsulphis beloved sleep.

The both labout labout of Sion matrio bless thee the
that ye haste to rise up earlem in prosperity all thy
life long;

7 Yea, that thou shalt
fee thy childrens chil-

ruit of the womb : are an rael.

mouth heritage and gift that and cometh of the Lord.

Sepe expugnaverunt. Pfal. 129.

Any a time have they fought against me from my youth up and hath them dren.

The Hanny is the man that have they yeved me from the second man and hath.

we re-hem: they shall not be have not prevailed against shamed when they speak me. ptivity, with their enemies in the 3 The plowers plowed Q gate

D Leffed are all they 6 They that fow in D that fear the Lord: and walk in his ways.

2 For thou fhalt eat the he un-on his way weeping, and labours of thine hands: O to the beareth forth good feed: well is thee, and happy

> 2 Thy wife shall be as the fruitful vine: upon the walls of thine house.

as turn bour is but lost that build bout thy table.

Source it.

Lo, thus shall the man be blessed: that fear-

6 The Lord from out It is but lost labour of Sion shall so bless thee:

7 Yea, that thou shalt n that 4 Lo, children and the dren: and peace upon If-

d hath 6 Happy is the man that have they vexed me from for us nath his quiver full of my youth up : but they

CG

The xxvij. day, I's A L Ms. The xxviij. day

upon my back: and made long furrows.

4 But Lord: hath hewn the fnares of the ungodly in the Lord before the mornpieces.

Let them be confound- the morning watch. ed and turned backward: as many as have evil will Lord, for with the Lord

at Sion.

6 Let them be even as the grass growing upon the house tops: which withereth afore it be pluckedup.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by, fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Pfal. 130.

Ut of the deep have I called unto thee, O is even as a weaned child. Lord: Lord, hear my voice.

2. O let thine ears confider well: the voice of

my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amis : O Lord, who may abide it?

4 For there is mercy. with thee: therefore shalt thou be feared.

I look for the Lord. my foul doth wait forhim: the righteous in his word is my truft.

6 My foul fleeth unto ing watch, I fay, before

7 O Israel, trust in the there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his fins,

Domine, non eft. Pfal. 131. Ord, I am not high minded: I have no proud looks.

2 I do not exercise my felf in great matters: which are too high for me.

2 But I refrain my foul, and keep it low, like as a child that is weaned from his mother : yea, my foul

4 O Ifrael, trust in the Lord : from this time forth and le for evermore.

MORNING PRAYER.

Memento, Domine. Pfal. 132. Ord, remember Da-

vid and all his trouble.

2 How he sware unto the Lord: and yoweda VOW

vow God 3 in th houf

The

4 evest lidsto temp

my b

any i place Lord

6 fame found

the n

taber on o footf

8 thy andt

9 thed joyfu IO

vids : the p noin

II a fait and

fom

12

Thexxviij.day. PSALMS. Thexxviij.day day Lord. yow unto the Almighty body: shall I fet upon thy rhim: God of Jacob; truft. 2 I will not come with-12 If thy children will n unto in the tabernacle of mine keep my covenant, and mornhouse: nor climb up into my testimonies that I shall before learn them: their children my bed; 4 I will not fuffer mine also shall sit upon thy feat in the evestofleep, nor mine eye- for evermore. Lord lids to flumber: neither the 14 For the Lord hath d with temples of my head to take chosen Sion to be an haemptibitation for himself : he

any rest, Until I find out a hath longed for her.

edeem

nis fins.

ave no

ife my

tters :

or me.

y foul,

ke as a

from

y foul

child.

in the

forth

YER.

132.

r Da-

trou-

unto

wed a

131. t high

6 Lo, we heard of the therein. fame at Ephrata: and found it in the wood.

tabernacle: and fall low bread. on our knees before his footstool.

thy resting place : thou sing.

joyfulness.

the presence of thine A- shall his crown flourish. nointed.

from it:

12 Of the fruit of thy

place for the temple of the 15 This shall be my Lord: an habitation for rest for ever: here will I the mighty God of Jacob. dwell, for I have a delight

16 I will bless her viatuals with increase : and 7 We will go into his will fatisfie her poor with

17 I will deckher priefts with health : and her 8 Arise, O Lord, into saints shall rejoyce and

and the ark of thy strength. 18 There shall I make 9 Let thy priests be clo- the horn of David to flouthed with righteousness: rish: I have ordained a and let thy faints fing with lantern for mine Anointed.

19 As for his enemies. 10 For thy fervant Da- I shall clothe them with vids fake: turn not away shame: but upon himself

Ecce, quam bonum. Pfal. 133. II The Lord hath made D Ehold, how good and a faithful oath unto David: D joyful a thing it is r and he shall not shrink brethren to dwell together in unity.

The xxviii.day. PSALMS. The xxviii.day.

2 It is like the precious for it is lovely. ointment upon the head, 4 For why? the Lord that ran down unto the hath chosen Jacob unto beard : even unto Aarons himself : and Israel for his beard, and went down to own possession.

Hermon: which fell up- our Lord is above all gods.

on the hill of Sion.

promised his bleffing; and heaven, and in earth; and life for evermore.

Ecce nunc. Pfal. 134. B Ehold now, praise the 7 He bringeth forth the 16 Lord: all ye servants clouds from the ends of the 16 of the Lord;

2 Ye that by night stand lightnings with the rain, 17 in the house of the Lord: bringing the winds out of yetther even in the courts of the his treasures.

8 He smote the first-mouth

Praise the Lord, laud

Nomen. Pfal. 135.

and all his servants.

he I

No the Name of the Lord: praise it, O ye fer-kings; vants of the Lord;

the Lord is gracious : O an heritage unto Israelhis ing praises unto his Name, people. 13 Thy

the skirts of his clothing.

5 For I know that the
Lord is great: and that

6 Whatfoever the Lord 4 For there the Lord pleased, that did he in in the fea, and in all deep places.

world: and fendeth forth they,

use of our God.

3 Lift up your hands in born of Egypt: both of 18 hem

the fanctuary: and praise man and beatt.

9 He hath sent tokens and so the Lord that made heaven and earth: give of thee, O thou land of thee blessing out of Sion.

Egypt: upon Pharaoh, nouse and all his servants.

ye the Name of the tions: and flew mighty 20

11 Sehon King of the lear t 2 Ye that stand in the Amorites, and Og the Lord house of the Lord: in the king of Basan: and all the courts of the house of our kingdoms of Canaan; out of God.

12 And gave their land eth

3 Opraise the Lord, for to be an heritage: even

The 13

endure hy m rom c nother

14 renge gracio 15

he he ilver : of me

house

Ev

C

day The xxviij. day. PSALMS. The xxviij. day. Lord

ndureth for ever : fo doth dureth for ever. hy memorial, O Lord, rom one generation to another.

14 For the Lord will arenge his people: and be gracious unto his fervants.

15 As for the images of he heathen, they are but ilver and gold: the work of mens hands.

of the and speak not: eyes have h forth hey, but they see not.

17 They have ears, and sthere any breath in their

ooth of 18 They that make hem are like unto them: tokens and so are all they that put emidst their trust in them.

and of 19 Praise the Lord, ye araoh, nouse of Israel; praise he Lord, ye house of

20 Praise the Lord, ye house of Levi: ye that of the ear the Lord, praise the

all the 21 Praised be the Lord 1; out of Sion: who dwelir land eth at Jerusalem.

even EVENING PRAYER. Confitemini. Pfal. 136.

Give thanks unto the Lord, for he is gra-

13 Thy Name, OLord, cious: and his mercy en-

2 O give thanks unto the God of all gods for his mercy endureth for ever.

2 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

Who by his excellent 16 They have mouths wisdom made the heavens: for his mercy endureth for ever.

out of yetthey hear not: neither earth above the waters: 6 Who laid out the for his mercy endureth for ever;

> 7 Who hath made great lights: for his mercy endureth for ever;

> 8 The fun to rule the day: for his mercy endureth for ever;

9 The moon and the ftars to govern the night: for his mercy endureth for ever.

10 Who fmote Egypt with their first-born: for his mercy endureth for ever;

And brought out Ifrael from among them: for his mercy endureth for ever;

CC3

rth the e rain,

unto

for his

at the

d that

l gods.

e Lord

he in

: and

1 deep

.

ers na- Aaron. nighty

g the Lord.

ael his Thy The xxviij. day. I SALMS. The xxviij.day.

and stretched-out arm : for his mercy endureth for ehis mercy endureth for e- ver.

Red sea in two parts: for for his mercy endureth for his mercy endureth for e- ever;

ver;

go through the midst of it: his mercy endureth for efor his mercy endureth for ver. ever.

and his hoft, he over-endureth for ever. threw them in the Red fea: for his mercy endu- God of heaven: for his reth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who Imote great kings: for his mercy en-

dureth for ever;

18 Yea, and slew mighty kings for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Bafan: for his mercy en-

dureth for ever;

21 Andgave awaytheir on. land for an heritage: for his mercy endureth for ever :

22 Evenfor an heritage

12 With a mighty hand unto Ifrael his fervant : for

22 Who remembred us 12 Who divided the when we were in trouble.

24 And hath delivered 14 And made Israel to us from our enemies: for

25 Who giveth food to 15 But as for Pharaoh all flesh: for his mercy

> 26 Ogive thanks unto the mercy endureth for ever.

27 O give thanks unto mercy endureth for ever.

Super flumina. Pfal. 137. Q Y the waters of Baby- and th on we fat down and the ft wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon my we the trees that are therein. fore to 3 For they that led us graife

away captive, required of 2 us then a fong, and melo-ward dy in our heaviness: Sing praise us one of the songs of Si-of the

4 How shall we sing the nife of Lords fong ; in a strange word land ?

The x 5 If erusal

6 If hee, 1 o the

and f

rea, if em in 7 R

ren o n the howth t, do

he gr 8 (

on, v rea, h ewar nast se

9 I hat t

W

truth

hee.

the xxviij. day. I's ALMS. The xxix. day.

erusalem : let my right much strength. and forget her cunning.

o the roof of my mouth: the words of thy mouth. rea, if I prefer not Jerusa-

em in my mirth.

.day.

nt: for for e-

bred us

ouble: eth for

livered

es : for for e-

food to

ever.

ren of Edom, O Lord, n the day of Jerusalem: he ground.

for his on, wasted with misery: 8 O daughter of Baby- them afar off. hast served us.

for his

led us graife unto thee.
ired of 2 I will worship to-

melo-ward thy holy temple, and : Sing praise thy Name, because of Si-of thy loving kindness and ruth: for thou hast magrange word above all things.

3 When I called upon I hee, thou heardest me : fore.

If I forget thee, O and enduest my soul with

4 All the kings of the 6 If I do not remember earth shall praise thee, O hee, let my tongue cleave Lord : for they have heard

5 Yea, they shall sing in the ways of the Lord ; 7 Remember the chil-that great is the glory of the Lord.

6 For though the Lord how they faid, Down with be high, yet hath he remercy t, down with it, even to fpectunto the lowly: as for the proud, he beholdeth

7 Though I walk in the rea, happy shall he be that midst of trouble, yet shalt ewardeth thee as thou thou refreshme: thou shalt stretch forth thy hand, r ever. 9 Blessed shall he be upon the furiousness of 137. that taketh thy children: mine enemies, and thy

Baby- and throweth them against right hand shall save me. 8 The Lord shall make mem. Confitebor tibi. Psal. 138. good his loving kindne. 8 The Lord shall make good his loving kindness Will give thanks unto toward me: yea, thy merupon my whole heart: even beever; despise nor then the works of thine own hands.

MORNING PRAYER.

Domine, probafti. Pfal. 139. Lord, thou hast I fearched me out, and known me: thou knowest my down-fitting, and mine up-rifing, thou understandeft my thoughts long be-2 Thou The xxix. day. PSALMS. The xxix. day

3 For lo, there is not a 13 I will give thanks un and an word in my tongue: but to thee, for I am fearfully those thou, O Lord, knowest it and wonderfully made

altogether.

behind and before: and right well. laid thine hand upon me. 14 My bones are not hid

for me: I cannot attain ed beneath in the earth.

from thy presence?

7 If I climb up into hea-ven, thou art there: if I were fashioned: when as go down to hell, thou art yet there was none of and

there also.

8 If I take the wings of the morning : and remain counfels unto me, O God: chief in the uttermost parts of O how great is the sum of stir the fea;

11 Yea, the darkness is thirsty men. no darkness with thee, 20 For they speak unbut the night is as clear as righteously against thee: going the day: the darkness and and thine enemies take light to thee are both alike.

2 Thou art about my 12 For my reins are path, and about my bed: thine: thou hast covered and spiest out all my ways. me in my mothers womb.

marvellous are thy works. 4 Thou hast fashioned me and that my soul knoweth right

5 Such knowledge is too from thee: though I be feek wonderful and excellent made fecretly, and fashion heart

unto it.

6 Whither shall I go my substance, yet being be an unperfect: and in thy book in me whither shall I go then were all my members way of written ;

them.

17 How dear are thy them!

9 Even there also shall 18 If I tell them, they are thy hand lead me: and thy mo in number than the their right hand shall hold me. sand: when I wake up, I pent to If I say, Peradven am present with thee.

ver me: then shall my the wicked, O God: de-from night be turned to day.

Year the darkness shall copart from me, ye bloodgod

thy

by M 21]

The ?

O Lo thee?

> 22 they v 23

mine

Eripe

wick

2 long

the '

fnar

day The xxix. day. PSALMS. The xxix. day. hs are hy Mame in vain.

overed

arfully made :

did see

re thy

hey are

womb. O Lord, that hate thee: those that rise up against the voice of my prayers, thee?

they were mine enemies.

not hid 23 Try me, O God, and he I be feek the ground of my ashion-heart: prove me, and examine my thoughts. 23 Try me, O God, and in the day of battle.

being be any way of wickedness by book in me: and lead me in the embers way everlasting.

by day

Deliver me, O Lord,
from the evil man: one of and preserve me from the wicked man.

2 Who imagine mif-God: chief in their hearts: and fum of stir up strife all the day long.

an the their tongues like a sere up, I pent: adders poison is unthrow him.
nee. der their lips. 12 Sure

d: de- from the hands of the un-blood- godly: preserve me from the wicked men, who are tak un-purposed to overthrow my thee: goings.

Cake the purposed to overthrow my
The right of the purposed to

s take 5 The proud have laid a continue in thy fight.
thy fnare for me, and spread a

net abroad with cords: yea. 21 Do not I hate them, and fet traps in my way.

6 I said unto the Lord, aks un. and am not I grieved with Thou art my God: hear

works, 22 Yea, I hate them 7 O Lord God, thou noweth right fore: even as though strength of my health: thou hast covered my head

> 8 Let not the ungodly have his defire, O Lord: let not his mischievous 24 Look well if there imagination prosper, lest they be too proud.

> > 9 Let the mischief of their own lips fall upon the head of them: that compass me about.

> > 10 Let hot burning coals fall upon them: let them be cast into the fire. and into the pit, that they never rife up again.

II A man full of words shall not prosper upon the 3 They have sharpned earth: evil shall hunt the wicked person to over-

12 Sure I am, that the ot flay 4 Keep me, O Lord, Lord will avenge the poor: and maintain the cause of

13 The righteous also shall give thanks unto thy Name: and the just shall

Domine

The xxix. day. I's ALMS. The xxix day.

Domine, clamavi. Pfal. 141.

haste thee unto me : in thee is my trust, O cast and confider my voice, not out my foul. when I cry unto thee.

forth in thy fight as the in- for me: and from the traps cense: and let the lifting of the wicked doers. up of my hands be an evening facrifice.

before my mouth: and cape them. keep the door of my lips.

4 O let not mine heart Voce mea ad Dominum. Pfal. 142, be inclined to any evil T Cried unto the Lord thing: let me not be oc- with my voice: yea, ecupied in the ungodly ven unto the Lord did I works, with the men that make my supplication. work wickedness, left I 2 I poured out my comeat of fuch things as please plaints before him: and

ther fmite me friendly; in heaviness, thou knewand reprove me.

cious balms break my head: they privily laid a fnare yea, I will pray yet against for me.

their wickedness.

overthrown in stony pla- was no man that would ces: that they may hear know me. my words, for they are 5 I had no place to flee fweet.

& Our bones lie scatte- for my soul. red before the pit: like as 6 I cried unto thee, O when one breaketh and Lord, and said: Thou art heweth wood upon the my hope and my portion earth

9 But mine eyes look Ord, I call upon thee, unto thee, O Lord God:

10 Keep me from the 2 Let my prayer be fet snare that they have laid

II Let the ungodly fall into their own nets toge. 3 Set a watch, O Lord, ther: and let me ever ef-

EVENING PRAYER.

fhewed him of my trouble.

5 Let the righteous ra- 2 When my spirit was est my path: in the way 6 But let not their pre- wherein I walked have

4 I looked also upon my 7 Let their judges be right hand: and faw there

unto: and no man cared

laint very lo 8 C my per retoc

be >

nthe

7 C

9 B orison hanks which

grant ighte compa Dom

H my de ne fo eousi

2 1 udgn vant: no ma

3 perfe hath f o th aid 1

asthe long 4

vexe heart 5

the ti allth

he xxix. day. PSALMS. The xxix. day day. the land of the living. ercise my felf in the works look 7 Consider my com- of thy hands. God: laint : for I am brought 6 I stretch forth my O cast very low.

my persecutors : for they thirsty land. re too strong for me.

rant me, then shall the down into the pit. company.

ne for thy truth and righ- unto thee. eousness sake.

o the ground : he hath teousness. long dead.

cared vexed within me : and my trouble.

all thy works; yea, I ex- foul, for I am thy fervant.

hands unto thee : my foul 8 O deliver me from gaspeth unto thee as a

7 Hear me, O Lord, 9 Bring my foul out of and that foon, for my fpiprison, that I may give rit waxeth faint : hide not hanks unto thy Name : thy face from me, left I which thing if thou wilt be like unto them that go

ighteous refort unto my 8 O let me hear thy loving kindness betimes in Domine, exaudi. Pfal. 143. the morning, for in thee TEar my prayer, O is my truft : shew thou me Lord, and consider the way that I should walk my defire: hearken unto in, for I lift up my foul

9 Deliverme, O Lord, 2 And enter not into from mine enemies: for udgment with thy fer- I flee unto thee to hide me.

vant: for in thy fight shall 10 Teach me to do the no man living be justified. thing that pleaseth thee, For the enemy hath for thou art my God: let persecuted my soul, he thy loving Spirit lead me hath smitten my life down forth into the land of righ-

aid me in the darkness, 11 Quicken me, O asthe men that have been Lord, for thy Names sake: and for thy righteousness 4 Therefore is my spirit sake bring my soul out of

heart within me is desolate. 12 And of thy goodness 5 Yet do I remember slay mine enemies: and dethe time past, I muse upon stroy all them that vex my

MORN

ee, O

m the

re laid

e traps

lly fall

toge-

ver ef-

ER.

al. 142.

Lord

yea, e-

did I

v com-

: and

ouble.

it was

knew-

e way

have

fnare

on my

v there

would

to flee

on.

ou art ortion

m

The xxx. day. PSALMS. The xxx. day MORNING PRAYER. | on a ten-stringed lute. Benedictus Dominus. Pfal. 144. 10 Thou hast given vi-D Leffed be the Lord my ctory unto kings: and haft delivered David thy ferftrength: who teacheth my hands to war, and vent from the peril of the my fingers to fight; fword. 2 My hope and my for-II Save me, and delitrefs, my castle and deliver- ver me from the hand of er, my defender, in whom strange children: whose mouth talketh of vanity, I trust: who subdueth my and their right hand is a power people that is under me. 2 Lord what is man, that right hand of iniquity. grow up as the young hy gl plants: and that our daugh-ters may be as the polished 6 S thou hast such respect unto him: or the fon of man

that thou so regardest him? 4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, Ol Lord, and come down: with all manner of store: 7 Touch the mountains, and that our sheep may bring bund they shall smoke. forth thousands, and ten hewe

ning, and tear them : shoot out thine arrows and be strong to labour, that ndm confume them.

7 Send down thy hand ing into captivity, and no from above: deliver me, complaining in our streets, nto and take me out of the 15 Happy are the peopercy great waters, from the plethat are in such a cases hand of strange children; yea, blessed are the people

of vanity: and their right their God. hand is a right hand of Exaltabo te, Deus. Pfal. 145. wickedness.

ing praises unto thee up- ever and ever. 2 Every

corners of the temple. may be full and plenteous life to

6 Cast forth thy light-thousands in our streets. 14. That our oxen may there be no decay: no lead-

8 Whose mouth talketh who have the Lord for

Will magnifie thee, Oalk o 9 I will fing a new fong | God my King : and unto thee, O God: and I will praise thy Name for

raise and ev 3 G narve praisec

hanks

of his 4 C raise other

SA

peak

fthy 8 .

ng, a

10 nee,C

> ive yof

12

The xxx. day. Is AIMs. The xxx. day. day 2 Every day will I give glory, and mightiness of banks unto thee: and thy kingdom: might be te. raise thy Name for ever known unto men. ren vi. and ever. 13 Thy kingdom is an nd haft by fer. 3 Great is the Lord, and everlasting kingdom: and of the marvellous, worthy to be thy dominion endureth brailed: there is no end throughout all ages. d deli-14 The Lord upholdeth 4 One generation shall all such as fall: and lifteth and of whose thy works unto a up all those that are down. vanity, nother: and declare thy nd is a power. 15 The eyes of all wait upon thee, O Lord: and thougivest them their meat thougivest them their meat though of thy worship:

young hy glory, thy praise, and daugh-vondrous works;

olished 6 So that men shall peak of the might of thy garners harvellous acts: and I will living with plenteous necessary ftore: 7 The memorial of thine bundant kindness shall be nd ten hewed: and men shall sing feets. 6 thy righteousness. 8 The Lord is gracious 19 He will suffil the deo leading, and of great goodness. he also will hear their cry, ord for ive thanks unto thee.

13. The Lord is loving and will help them.

20. The Lord preserveth all them that love him:
but scattereth abroad all the ungodly.

21. My mouth shall speak the praise of the Lord; and let all sless rive thanks unto thee. to his holy Name for ever and it and it all flesh give thanks unto hee, O alk of thy power; to his holy Name for ever and it. That thy power, thy me for Lauda Every

foul, while I live will I praise the Lord: yea, as long as I have any being, evermore : and through I will fing praifes unto my

God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

of man goeth forth, he thing it is to be thankful shall turn again to his earth : and then all his Jerusalem and gather toge thoughts perish.

4 Bleffed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

Who made heaven and earth, the fea, and all of the stars : and called that therein is: who keep- them all by their names. eth his promise for ever.

right that fuffer wrong : and his wisdom is infinite who feedeth the hungry. 6 The Lord fetteth upth

men out prison: the Lord godly down to the ground giveth fight to the blind. 7 O fing unto the Lord

that are fallen: the Lord praises upon the harp und careth for the righteous. | our God.

the stranger, he defendeth ven with clouds, and prepa the fatherless and widow : rethrainforthe earth: and as for the way of the un- maketh the grafs to grow

10 The Lord thy God O Sion, shall be King for out all generations.

EVENING PRAYER. Laudate Dominum. Pfal. 147. Praise the Lord, fo it is a good thing to fing praises unto our God 3 For when the breath yea, a joyful and pleasan 2 The Lord doth build up

ther the out casts of Israel

3 He healeth those tha are broken in heart : and giveth medicine to hea their fickness.

4 He telleth the number

Great is our Lord, and 6 Who helpeth them to great is his power: yea

7 The Lord loofeth meek: and bringeth theun

8 The Lordhelpeth them with thanksgiving: sing

9 The Lord careth for 8 Who covereth the hea upon

8 V nto t th the all up

10011

erb f

10 . n the eithe ny m II B

in th nd pu nercy

> 12 erusal Sio 13

ift th nd ha ren v

14 ay bo nee

theat 15 is C

irth: eth v 16 coll

par-f 17 e lik

ble to 18

ord: blo

be xxx. day. ISALMS. The xxx. day. . da pon the mountains, and and the waters flow.

erb for the use of men.

19 He sheweth his t upfid 19 He sheweth his word 8 Who giveth fodder unto Jacob: his statutes y God into the cattel : and feedand ordinances unto Ifrael. ing fo th the young ravens that 20 He hath not dealt for rough all upon him. with any nation: neither 5. 10 He hath nopleasure have the heathen know-YER. the ftrength of an horse ledge of his laws. al. 147. either delighteth he in Laudate Dominum Pfal 148. ord, fo ny mans legs. Praise the Lord of hing to II But the Lords delight heaven: praise him ir God in them that fear him: in the height. oleasan nd put their trust in his 2 Praise him, all yeannankful angels of his: praise him. nercy. build u 12 Praise the Lord, O all his hoft. ertoge 2 Praise him, sun and erusalem: praise thy God, f Israel moon: praise him, all ye D Sion. ofetha 13 For he hath made stars and light. t: and ift the bars of thy gates: 4 Praise him, all ye heao hea nd hath bleffed thy chil- vens: and yewaters that are above the heavens. ren within thee. number 14 He maketh peace in \ \ \cap Let them praise the calleth y borders: and filleth Name of the Lord: for he names. hee with the flour of spake the word, and they ord, and were made, he commandtheat. : yea 15 He sendeth forth ed, and they were created. infinite s commandment upon 6 He hath made them h up the orth: and his word run- fast for ever and ever: he theun ground eth very fwiftly. hath given them a law 16 He giveth fnow like which shall not be broken. e Lord ooll: and scattereth the 7 Praise the Lord upon : fing earth : ye dragons and all par-frost like ashes. rp unto 17 He casteth forth his deeps; e like morfels: who is 8 Fire and hail, fnow he hea ble to abide his frost? and vapours: wind and prepa 18 He sendeth our his storm, fulfilling his word; th: and ord and meltern them: 9 Mountains and all hills WOTE O bloweth with his wind fruitupon

The xxx. day. I's ALMS. The xxx. day. fruitful trees and all cedars; 6 Let the praises of God 10 Beafts and all cattle: be in their mouth : and a

11 Kings of the earth hands; and all people: princes

and all judges of the world; heathen: and to rebuke 12 Young men and mai- the people;

praise the name of the chains: and their nobles Lord: for his Name only with links of iron. is excellent, and his praise above heaven and earth.

horn of his people, all his have all his faints. faints shall praise hin: even the children of Israel, even the people that ferveth him.

Cantate Domino. Pfal. 149.

congregation of faints greatness. praise him.

him that made him: and praise him upon the lute let the children of Sion be and harp. joyful in their King.

Name in the dance: let praise himupon the strings them fing praises unto him and pipe. with tabret and harp.

fure in his people: and him upon the loud cymhelpeth the meek-hearted. bals.

ful with glory: let them hath breath: praise the rejoyce in their beds. Lord.

worms and feathered fowls; two-edged sword in their

7 To be avenged of the

dens, old men and children, 8 To bind their kings in

9 That they may be avenged of them, as it is 12 He shall exalt the written: Such honour

> Laudate Dominum. Pfal. 150. Praise God in his ho-

liness: praise him in the firmament of his power.

2 Praise him in his no-O Sing unto the Lord ble acts: praise him ac-

2 Praise him in the 2 Let Israel rejoyce in found of the trumpet :

4 Praise him in the 2 Let them praise his cymbals and dances

s Praise him upon the 4 For the Lord hath plea- well-tuned cymbals: praise

Let the faints be joy- 6 Let every thing that

FORM

erve. Pro nay be a fa eign Lady iecurity ! wful occ fland may

God, and t he bleffing labours ; by mercie brough Je Revent thy m n, conti

ine thy h btain eve Lord. A O Molt ip the wa age there or help : ings qui lod, and word,

ow we fe above all: Majetty, Horing th orks of or thy me ord. A

O Moft elow; I the jaw owallow he living word Kinds, an and to gl

ius Chri le Prayer O Mon

ouldft 1 ind judge t thou g

Forms of Prayer to be used at Sea.

the Morning and Evening Service to be used daily a Sea, shall be the same which is appointed in the Sock of Common Prayer.

Projet me following Prayers are to be also used in her Majesty's Navy every day.

Eternal Lord God, who alone spreadest out the heavens, and ruleft the raging of the fea, who hast compafied the waters with bounds, until day and night ome to an end; be pleased to receive into thy almighty and most gracious Protection the permiss of a thy servents, and the Fleet in which we ons of a thy fervants, and the Fleet in which we erre. Preferve us from the dangers of the Sea, and from the violence of the Enemy, that we may be a fafeguard unto our moit gracious Soveeign Lady Queen. Anne, and her Kingdoms, and feurity for fuch as pass on the Seas upon their axial occasions; that the Inhabitants of our fland may in peace and quietness ferve thee our he bleffings of the Land, with the Fruits of our labours; and with a thankful remembrance of hy mercies, to praise and glorifie thy holy Name, prough Jeius Christ our Lord. Amen.

Revent us, O Lord, in all our doings, with thy most gracious tavour, and surther us in thy continual help, that in all our works begin, continued and ended in thee, we may gloine thy holy Name, and finally by thy mercy brain everlassing Life, through Jesus Christ our

Lord. Amen.

Ord. Amen.

Prayers to be used in Storms at Sea,

Most powerful and glorious Lord God, at
whose command the Winds blow, and lift
p the waves of the Sea, and who stillest the
tage thereof: We thy creatures, but miserable
sinners, do in this our great distress cry unto thee
in help: save, Lord, or else we persist. We
tonsess, when we have been safe, and seen all
hings quiet about us, we have forgot thee our
sod, and refused to hearken to the still voice of
the word and to obey thy commandments. but how we fee how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majetty, acknowledging thy power, and im-doring thy goodness. Help, Lord, and fave us, for thy mercies fake in Jesus Christ thy Son our Lord. Amen,

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things teluw; Look down, we befeech thee, and hear s, calling out of the depth of misery, and out with jaws of this death, which is ready now askallow us up: Save, Lord, or else we perish like living, the living shall praise thee. O send the word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distrets, may live to serve thee, and to glorishe thy Name all the days of our ire. Hear Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord can Christ. Amen.

The Prayer to be said before a Fight at Sea, against any Exemy. Or this.

O Most powerful and glorious Lord God, the Lord of hous, that rulet and commandest things; Thou sittest in the throne Judging this; and therefore we make our address to thy wine Majesty in this our necessity, that thou woulds take the cause into thine own hand, adjudge between us and our enemies. Stir up by strength, O Lord, and come and help us; a thou givest not alway the battle to the strong,

but canst save by many or by few. O let not our fins now cry against us for vengeance, but hear us thy poor servants begging mercy, and implo-ring thy help, and that thou wouldst be a de-tence unto us against the face of the Enemy, Make it appear that thou art our Saviour, and mighty deliverer, through Jesus Christ our Lord.

Short Prayers for fingle Persons that cannot meet to joyn in Prayer with others by reason of the Fight or Storm.

General Prayers.

Ord, be merciful to us finners, and fave us Thou art the great God that hast made, and rulest all things: O deliver us for thy Names

Thou art the great God to be feared above all,
O fave us, that we may praise thee.
Special Prayers with respect to the Ememy.
Thou, O Lord, art just be powerful; O defend our cause against the tace of the enemy.
O God, thou art a strong tower of Defence to all that shee unto thee: O save us from the violence of the enemy. O Lord of holts, fight for us, that we may

glorine thee.

O fuffer us not to fink under the weight of our fins, or the violence of the enemy.

Lord, arife, help us, and deliver as for thy Names fake.

Short Prayers in respect of a Storm.
Hou, O Lord, that stillest the raging of the Sea, hear, hear us, and save us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perith in a ftorm, hear us, and fave us,

we befeech thee.

Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.
God the Father, God the Son, God the holy
Ghost, have mercy upon us, save us new, and

Ghoft, have mercy upon us, lave a superior evermore. Amen.

Our Father, which art in heaven; Hollowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive as our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever.

Amen.

Amen.

When there shall be eminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble confession of their fins to God: In which every one ought seriously to restell upon those particular sins of which his confessions shall accuse him: saying as solumeth.

A Linighty God, Father of our Lord selus Christ, Maker of all things, sudge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Mijesty, provoking most sustly thy wrath and indignation against us. We do earnestly repent, and be heartly forry for these our missions at the remembrance of them is grievous unto us a the burden of them is intollerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord selus Christ's sake, forestee

day. God and a

of the ebuke

their

ngsin obles

be as it is Onour

. 150. nis honim in oower.

nis nom accellent

n the npet: he lute

in the ces frings

on the : praile cym-

ng that ife the

FORM

Forms of Prayer to be used

forgive us all that is past, and grant that we may ever hereafter ferve and pleafe thee in new-ness of life, to the bonour and glory of thy Name, through Jesus Christ our Lord. Amen. Then shall the Priest, if there he any in the Ship, pronounce this Absolution.

Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of fins to all them, which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins; confirm and strengthen you in all goodness, fefus Christ out Lord. Amen.

Thinksgiving after a Storm.

Jubelate Dee, Pial. 66.

Be joyful in God, all ye lands: fing praises the honour of his Name, make his unto praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power thall thine enemies be found liars unto thee.

For the world shall worship thee; sing of thee, and pratie thy Name.

O come hither, and behold the works of

O come hither, and behold the works of God: how wonderful he is in his doings towards the children of men.

He turned the fea into dry land: fo that they went through the water on foot; there did we

rejoyce thereof. He ruleth with his power for ever, his eyes behold the people : and fuch as will not believe,

thall not be able to exalt themselves. O praise our God ye people : and make the

voice of his praise to be heard; Who holdeth our foul in life : and fuffereth

not our feet to flip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the mare : and laidst

trouble upon our loyns. Thou fufferedit men to ride over our heads : and thou

we went through fire and water, broughtest us out into a wealthy place. I will go into thy house with burnt offerings; and will pay thee my vows which I promised

and will pay thee my vows which I promifed with my lips, and spake with my mouth when I was in trouble. I will offer unto thee fat burnt (acrifices, with

the incense of rams : I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

I called unto him with my mouth : and give

him praifes with my tongue.

If I incline unto wickedness, with my heart:

the Lord will not hear me. But God hath heard me : and confidered the

voice of my Prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, ore.

As it was in the, &c. Conficement Domino. Pfal. 107.
Give thanks unto the Lord, for ne is graci-Ous: and his mercy endureth for ever.

Let them give thanks whom the Lord hath
redeemed: and delivered from the hand of the

And gathered them out of the lands, from the east, and from the west: from the north, and from the fouth.

They went aftray in the wilderness out of the

way: and found no city to dwell in; Hungry and thirfty; their foul fainted in them.

So they cried unto the Lord in their trouble and he delivered them from their diffres.

He led them forth by the right way; that th might go to the city where they dwelt.

O that men would therefore praise the Lon

for his goodness : and declare the wonders the he doth for the children of men!

For he fatisfieth the empty foul: and filled the hungry foul with goodness.

Such as fit in darkness, and in the shadow a death: being fast bound in misery and iron; Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest :

He also brought down their heart though he vinefs: they fell down, and there was none help them up.

So when they cried unto the Lord in the trouble : he delivered them out of their d itre is For he brought them out of darkness, and or

of the shadow of death : and brake their bor in funder. O that men would therefore praise the Lor

for his goodness : and declare the wonders he doth for the children of men!

For he hath broken the gates of brais: a fmitten the bars of iron in funder.

Foolish men are plagued for their offence because of their wickedness.

Their foul abhorred all manner of meat : a they were even hard at deaths' door.

So when they cried unto the Lord in the trouble; he delivered them out of their d itreis.

He fent his word and healed them ; and the were faved from their destruction.

O that men would therefore praise the Lor for his goodness: and declare the wonders the he doth for the children of men!

That they would offer unto him the facrific of thankigiving; and tell out his works with gladnefs.

They that go down to the fea in ships: a occupy their business in great waters.

These men see the works of the Lord: and h wonders in the deep.

For at his word the stormy wind ariset which lifeth up the waves thereof.

They are carried up to heaven, and down again to the deep their foul melteth away b cause of the trouble.

They reel to and fro, and flagger like a dra ken man: and are at their wits end.

So when they cry unto the Lord in the trouble : he delivered them out of their strefs.

For he maketh the florm to ceafe: fo thatth waves thereof are still.

Then are they glad, because they are at red and so he bringeth them unto the haven who they would be.

O that men would therefore praise the Lo for his goodness: and declare the wonder that he doth for the children of men!

That they would exalt him also in the cong gation of the people : and praise him in the

Who turneth the floods into a wilderness :a drieth up the water fprings. A fruitful land maketh he barren : fort

wickedness of them that dwell therein. Again, he maketh the wilderness a standing

water : and water springs of a dry ground.

And there he setteth the hungry : that the may build them a city to dwell in;

That they may fow their land, and plant vin

yards: to yield them fruits of increase.

He bleseth them, so that they multiply ecedingly: and fastereth not their cattle tod creafe.

And ag diene or Though ough ty way Yet hel aketh hi The righ A the mo Whofo i nd they fi he Lord. Glory b As it w

) Moft y poor o elerved, fcuing us efent out , to offer that the uble, an made b en we g r lives, t and wu which v aife and Christ (

Moft

merc

anner hat ou haft fo Thou inders in werful ar d ready t it thewed comma m herea Wet this thy truly fer en of the adv to e ords, but nt to th feech the m thou d righted us Chris Hyman of

Come he is Freat is the red th deliv

The Lor w to and He hath neith uities. But as t great ha

We foun en at dea The wat the pro The fea

We were

Forms of Prayer to be used at Sea.

; that the it. e the Lor

inders that and filler

e fhadow od iron; words of the

though her ord in their

of their d efs, and ou life the Lor

onders t brafs : an offence a

f meat : an ord in the

n : and the ife the Lor wonders tha

s works wit hips : ar ers. ord : and h

the facrific

rind arifeth n, and down

r like a dru d.

ord in the of their : fo that th

y are at ref haven wher

life the Lo the wonde in the congr e him in t

Iderness: a

ren: for th erein. ground.
y: that the

nd plant vin

multiply e

and again, when they are minished and hought low: through opposition, through any gue or trouble.

Though he suffer them to be evil intreated

mough trants; and let them wander out of he way of the wildernefs.
Yet helpeth he the poor out of mifery; and naketh him housholds like a flock of sheep.

The righteous will confider this, and rejoyce:
nd the mouth of all wickedness shall be stopped. Whoso is wife, will ponder these things: nd they shall understand the loving kindness of he Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

Officers of Thanksgiving.

Most bleffed and glorious Lord God, who art of infinite goodness and mercy; We poor creatures, whom thou hast made and seemed, holding our fouls in life. referved, holding our fouls in life, and now feeing us out of the jaws of death, humbly refent our felves again before thy divine Majeto offer a facrifice of praise and thanksgiving that thou heardest us when we called in our puble, and didit not cast out our Prayer, which made before thee in our great diffreis; even hen we gave all for loft, our fhips, our goods, or lives, then didft thou mercifully look upon and wonderfully command a deliverance; which we now being in tafety, do give all ratie and glory to thy holy Name, through Jeschrift our Lord. Amen.

Or this.

Most mighty and gracious good God, thy mercy is over all thy works, but in special anner hath been extended towards us, whom on half so powerfully and wonderfully defend-t. Thou half shewed us terrible things, and ponders in the deep, that we might see how overful and gracious a God thou art; how able d ready to help them that truff in thee. Thou the the dus how both winds and feas obey command, that we may learn even from the market to obey thy voice, and to do thy the weather the market to be and glorifie thy Name where the the market we were this thy mercy in laving us, when we were ady to perith. And we befeech thee, make us truly fenfible now of thy mercy, as we were no of the danger: And give us hearts always ady to express our thankfulnes, not only by pay to express our transfurness, not only by ords, but also by our lives, in being more obeent to thy holy Commandments. Continue we freech thee, this thy goodness to us, that we hom thou hast faved, may ferve thee in holiness ad righteousness all the days of our life, through the Christ our Lord and Saviour. Amen.

Hymn of Praise and Thanksgiving after a dangerous Transfell.

Come, let us give thanks unto the Lord, for he is gracious and his mercy endureth for

Great is the Lord, and greatly to be praised; the redeemed of the Lord say so: whom he th delivered from the merciless rage of the

The Lord is gracious, and full of compaffion : to anger, and of great mercy.

He hath not dealt with us according to our inimiles.

But as the heaven is high above the earth: great hath been his mercy towards us. We found trouble and heaviness: we were e-

en at deaths door. The waters of the sea had well night covered the proud waters had well night gone over a foul.

The fea roared: and the flormy wind lifted the waves thereof; We were carried up, as it were to heaven,

and then down again into the deep : our loud melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Bleffed be thy Name, who didst not dispise the prayer of thy servants: but didst hear our cry, and haft faved us.

Thou didit fend torth thy commandment : and the windy ftorm ceased, and was turned into a

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and flill doth for the children of men !

Praifed be the Lord daily: even the Lord that helpeth us, and poureth out his benefits upon us. He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have

escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Bieffed be the Lord God : even the Lord God

who only doth wondrous things And bleffed be the Name of his Majefty for eever: and let every one of us fay, Amen, Amen. Glory be to the Father, co.

As it was in the beginning, &c.

The grace of our Lord Jeius Christ, and the love of God, and the fellowship of the holy Gnost, be with us all now and for evermore. Amen.

After Victory or Deliverance from an Enemy.

A Pfalm, or Hymn of Praise and Thanksgiving If the Lord had not been on our fide, now may

we (ay: If the Lord himfelf had not been on r fide, when men rofe up against us:

I we lay: If the Lord himfelf had not been on our fide, when men rofe up against us:

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our foul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

for us.

We gat not this by our fword, neither was it our own arm that faved us but thy right hand, and thine arm, and the light of thy countenance, because thou hads a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand

in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in

pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us:
but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord :

who hath made heaven and earth.
Bleffed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

After this Hymn may be jung the Te Deum,
Then this tollect.

Of all the world, in whose hand is power and might, which none is able to withfland; We bless and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do afcribe to thee, who are the only giver of Victory. And we befeech thee, give us Ddz

Gunpowder Treason.

the advancement of thy Goffel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we befeech thee give us such a sense of this great mercy, as may engage us to a true thankfulnes, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: to whom with thee and the holy Spirit, as for all thy Mercies, so in particular for this Victory and Deliverance, be all glory and honour world without end. Amen.

He grace of our Lord Jesus Christ, and the love of God, and the fellowship of the ho-

ly Ghoft, be with us all evermore. Aned At the Burial of their dead at Sea.

The Office in the Common Prayer-Book may be used; only instead of these Words [We therefore commit his body to the ground, Earth to Earth, &c.] say,

We therefore commit his body to the Deep to be turned into corruption, looking for the refurerection of the body (when the sea shall give us her dead) and the life of the world to come through our Lord lesus Christ; who at his constitution. through our Lord Jesus Christ; who at his con-ing shall change our vile body, that it may like his glorious body, according to the might working, whereby he is able to subdue all thing working, w

A Form of Prayer with Thankigiving, to be used Yearly upon the Fifth Day of November, in the happy Deliverance of King JAMES I. and the Three Estates of England, from the mo traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of the late Majesty King William the third on this Day, for the Deliverance of our Church and Nation The Service shall be the same with the usual Office for Holidays in all things: Except where it hereafter otherwije appointed.

If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to the

Office in its place.

Morning Prayer shall begin with these Sentences . Per He Lord is full of compassion and mercy : her. long offering, and of great goodness. I reflead of the first Collect at Morning Propalitions. 8.

Will not alway be chiding: neither keepwill not alway be chiding: neither keep-

He will not alway be chiding : neither keep-

eth he his anger for ever. ver. 9. He hath not dealt with us after our fins: nor rewarded us eccording to our wickedneffes. ver. 10.

Instead of Venite, exultemus, shall this Hymn following be used, one verse by the Priest, and another by the Clerk and People.

Give thanks unto the Lord, for he is gra-cious: and his mercy endureth for ever. Pfal. 107. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: may Ifrael now fay. Pjal. 120. 1.
Yea, many a time have they vexed me from

my youth up : but they have not prevailed againft me. ver. 2.

They have privily laid their net to deftroy me without a cause : yea, even without a cause have

they made a pit for my foul. Pjal. 35. 7.

They have laid a net for my feet, and preffed down my foul: they have digged a pit before me, and are fallen into the midft of it them-

Great is our Lord, and great is his power:
yea, and his wifdom is infinite. Plal. 147. 5.
The Lord fetteth up the meek, and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the Son of man whom thou made to filling for thine own felf. Pf. 1. 80, 17. And fo will not we go back from thee: O let us live, and we shall call upon thy Name. ver. 18. Glory be to the Father, &c.

As it was in the, &c. Proper Pfalms, 64. 124. 125. Proper Leffons.

The First, 2 Sam. xxii. Te Deum. The Second, Atr xxiii. Fubilate. In the Saffrager after the Creea, these shall be inserted and used for the Queen, Priest. O Lord, tave the Queen, Peo, le. Who putteth her truit in thee. Proj. le. Who putteth her trust in thee.
Proj. Send her he p from thy holy place.
Proj. And evermore mightily defend her.
Prioft. Let her enemies have no advantage aPeople. Let not the wicked approach to hu

thy Power and Mercy in the miraculous ar gracious Deliverances of thy Church, and in the protection of righteous and religious Kings an States, professing thy holy and eternal truth from the wicked Conspiracies, and malicius Practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty Deliverance of our la Queen, the Prince, and all the Royal Branche with the Nobility, Clergy, and Commons of England, then affembled in Parliament, by Prince, and all the Royal Branche with the Nobility, Clergy, and Commons of England, then affembled in Parliament, by Prince of the Parliament, by P England, then affembled in Parliament, Popish Freachery appointed as sheep to the flaughter, in a most barbarous and savage many beyond the examples of former ages. From this unnatural Conspiracy, not our merit but th Mercy; not our Forefight but thy Providence delivered us : And therefore not unto us, Lord, not unto us; but unto thy Name be afent bed all honour and glory, in all Churches of the Saints, from generation to generation, through letus Christ our Lord. Amen.

Accept also, most gracious God of our management of feigned thanks for filling our hearts again with joy and gladness, after the time that the hast afflicted us, and putting a new fong impour mouths, by bringing His late Majely upon this Day for the Deliverance of or Church and Nation from Popilh Tyranny and Arbitrary Power. We adore the wisdom and Arbitrary Power. We adore the wisdom as justice of thy Providence, which so timely it terposed in our extreme Danger, and dispointed all the Designs of our Enemies. We be feech thee, give us such a lively and lasting sent of what thou didt then, and half since that time done for us, that we may not grow fecure an careless in our obedience, by prefuning upon the great and undeferved goodness; but that it ma lead us to repentance, and move us to be th more diligent and zealous in all the duties of or Religion, which thou hatt in a marvellous man ner preferved to us. Let truth & juitice, brother ly kindness and charity, devotion and piety, concord and unity, with all other vertues, fo flouril among us, that they may be the Stability of our Times, and make this Church a praise in the Earth. All which we humbly beg for the face our bleffed Lord, and Saviour. our bleffed Lord and Saviour. Amen.

fe the this day befeech which for A thy g

wards u nations of unding t plotted ar painft the land, for and Relig likewile u ervant (nto Engia empts of Religion nagnifie peakable neie acts of thy me or our fi our iniqui s. But t ins, nor nor given o our En from thei

> nd love, ou may wint of th vermore hrift our inflead of mults]

> > Lord

nd deitr

hy repea epentanc

and incre

) of de onderful ill our m nies that eir Cou nalice, an ne hands ith Judgi orkers (on, and er prevai v Churc ereign at ue Relig icted in to ad give to prough Je

In the Co the day, Terna we t nt our f g thy Pong the la, after uction r we be rall oth larly for

rein inf e bleis t al there feech tl dail th is the end of the Litany (which shall always the asy be used) after the Collect [We humbly befeech thee, O Father, &c.] shall this be said which solveneth.

A Limighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didit prevent the malice and imagitowards us, didft prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprise, plotted and intended this Day to be executed against the King, and the whole State of England, for the Subversion of the Government, and Religion established among us; and didstant his Day wonderfully conduct the ikewife upon this Day wonderfully conduct thy ikewile upon this Day wonderfully conduct thy servant our late King, and bring him fafely nto England, to preferve us from the late Attempts of our Enemies, to bereave us of our Religion and Laws: We most humbly praise and magnific thy most glorious Name, for thy unpeakable goodness towards us expressed in both mete acts of thy mercy. We confess it has been of thy mercy alone that we are not consumed: for our fins have cried to heaven against us; and our iniquities justly called for yengeance upon us. But thou hast not dealt with us after our ins, nor rewarded us after our iniquities; nor given us over, as we deferved, to be a prey to our Enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this hy repeated goodness, O Lord, work in us true epentance, that iniquity may not be our ruin. and increase in us more and more a lively faith nd love, fruitful in all holy obedience, that hou mayeft itill continue thy favour with the ight of thy Gospel to us and our posterity for vermore; and that for thy dear Son's sake Jesus Inrist our only Mediator and Advocate. Amen.

inflered of the Prayer [In time of war and tu-mults] finall be used this Prayer following.

Lord, who didft this day difcover the Snares of death that were laid for us, and didft inderfully deliver us from the fame; Be thou ill our mighty Protector, and scatter our Ene-nes that delight in Blood. Infatuate and defeat heir Counsels, abate their pride, affwage their palice, and confound their devices. Strengthen he hands of our gracious Sovereign Queen Anne, and all that are put in Authority under her and all that are put in Authority under her, and all that are put in Authority under her, with Judgment and Justice, to cut off all iuch Vorkers of iniquity as turn Religion into Rebelon, and Faith into Faction; that they may neer prevail against us, or triumph in the ruin of by Church among us: But that our gracious Sothe charles and her Realms being preferred in thy me Religion, and by thy merciful goodness product in the fame, we may all duly ferve thee, and give thee thanks in thy holy Congregation, rough Jesus Christ our Lord. Amen.

In the Communion Service, instead of the Collect for the day, shall this, which followeth, be used.

Ternal God, and our most mighty Protector, we thy unworthy Servants do humbly pre-nt our felves before thy Majesty, acknowledg-g thy Power, Wisdom, and Goodness in prefer-ng the King and the Three Estates of Eng-it, assembled in Parliament, from the De-uction rhis Day intended against them. Make , we beseech thee, truly thankful for this, and rall other thy great Mercies towards us; partirall other thy great Mercies towards us; parti-larly for making this day again memora ble, by frein inflance of the loving kindness towards us ebless thee for giving his late Majesty a (afeAr-withere & for making all opposition fall before m, till he became our King and Governor. We feech thee, to protect and defend the Queen, all the Royal Family, from all Treasons and

Conspiracies; Preserve her in thy Faith, Fear, and Love; Prosper her Reign with long happiness here on earth; and Crown her with everlasting glory hereafter, through Jesus Ghrist our only Saviour and Redeemer. Amen.

The Epiftle. Rom. 13. 1.

Let every foul be subject unto the higher powers. For there is no power but of God the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall reordinance of God: and they that renit thall re-ceive to themtelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be a-fraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute fraid; for he beareth not the tword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom the subject is due, custom to whom custom, fear to tribute is due, cultom to whom cultom, fear to whom fear, honour to whom honour.

The Gofpel. St. Luke. 9. 51.

A Nd it came to pass, when the time was come that he should be received up, he stedfastly tet his face to go to Jerusalem, And sent mediengers before his face: And they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. his face was as though he would go to Jerufalem, his face was as though he would go to Jerufalem, and when his disciples James and John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven and confume them, even as Elias did? But he turned and repuked them, and iaid, Ye know not what manner of Spirit ye are of. For the Son of man is not come to delivor mens lives, but to fave is not come to destroy mens lives, but them. And they went to another village. but to fave

After the Creed, if there he no Sermon, shall be read one of the fix Homilies against Rebellion.

This Sentence is to be read at the Offertory.

W Hatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. St. Matth. 7. 12.

After the Prayer for the Church Militant, this following Prayer is to be used.

whose Name is excellent in all the who, on this Day didft miraculously preserve and hellish Malice of Popish Conspirators; and on this Day also didft begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty Enemies. We blest and agree the solorious Michael Cruel and Blood-thirsty Enemies. mies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous Loving kindness to our Church and Nation, in the prefervation of our Religion and Liberties. And we humbly pray, that the devout Senfe of this thy repeated Mercy, may renew and increase in is a Spirit of Love and Thankfulnes to thee its only Author; a Spirit of peaceable Submission and Obedience to our gracious Sovereign Lady Queen ANNE; and a Spirit of fervent zeal for our holy Religion, which now again thou half so wonderfully Rescused, and Established a Blessing to us, and our Posterity. And this we beg for Jesus Christ his lake. Amen. Dd 3

the Deep,to or the relu-all give w rld to come at his come at it may be the might ue all thing

Sea. e therefor Earth

lovember, fi om the n rrival of H and Nation

each to hu orning Prate

ages shewe

iraculous an

n, and in th us Kings an ternal truth nd malicide We yiel f; raise for th of our lan he first, d yal Branches Commons ! liament, Theep to th favage man er ages. From merit but th y Providence unto us. ame be afer urches of th

tion, throug

d of our un bearts again me that the ew fong im late Majely ance of or Tyranny an Wifdoni an fo timely in mies. We be nce that time w fecure at ning upon th out that it ma us to be th e duties of our arvellous man office, brother and piety, conunes, for flourill ability of our praise in the face of the face

m (110

King Charles the Martyr.

A Form of Prayer with Fasting, to be used Yearly upon the Thirtieth of January, being the Day of the Matryrdom of the Biefied King CHARLES the First: To implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor those other Sins by which God was provoked to deliver both us, and our King into the hands of Cruel and Unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

If this Day happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lord's Day next before the day to be kept, at Morning Prayer immediately after the Nicene Creed. Notice shall be given for the due Observation of the said Day.

The Service on the Day shall be the same with the usual office for Holy-days in all things: Except

where it is in this Office otherwise appointed.

The Order for Morning Prayer.

The that Ministereth, Shall begin with one or more of these Sentences.

To the Lord our God belong mercies and forgivenefies, though we have rebelled against him a peither have we obeyed the which the fet before us. Dan. 9. 9, 10.

Correct us, O Lord, but with Judgment, not in thine anger: left thou bring us to nothing.

For. 10. 24.

Enter not into Judgment with thy fervants, O
Lord, for in thy fight shall no man living be justified. Pfal. 143. 2.

Instead of Venice, exultenus, the Hymn following shall be said or sung, one verse by the Prices, another by the Clerk and People.

R lighteous art thou, O Lord, and just are thy iudgment. Plat. 119. 137.
Thou art just, O Lord, in all that is brought upon us: for thou half done right, but we have

done wicked y Neb. 9. 31. Nevertheless my feet were almost gone: my treading had well nigh flipt. Pfal. 73. 2.

For why? I was grieved at the wicked: I did

also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together against the Lord, and against his Anointed. Pfal. 2. 2.

They cast their heads together with one con-

fent : and were confederate against him. Pfal. He heard the blasphemy of the multitude, and

fear was on every fide : while they conspired together against him, to take away his life, Pfal.

They spoke against him with false tongues and compast him about with words or hatred: and fought against him without a cause. Pfal.

Yea, his own familiar friends whom he tru-fled: they that eat of his bread, laid great wait

for him. Pfal. 41. 9.

They rewarded him evil for good: to the

They rewarded him evil for good: to the great discomfort of his soul. Pfal. 35. 12.

They took their counsel together, saying, God hath fortaken him: persecute him, and take him, for there is none to deliver him. Pfal. 71. 9.

The breath of our nottrils the Anointed of the Lord was taken in their pits of whom we said, Under his shadow we shall be safe. Lam. 20.

The adversary and the enemy entred into the gate of Jerusalem: saying, When shall he die, and his Name perish? ver. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up

no more. ver. 8. Falle witnesses also did rife up against him :

they laid to his charge things that he knew not Pfal. 35.

For the fins of the people, and the iniquities of the priests: they shed the blood of the just in

O my foul, come not thou into their fecret; O my foul, come not thou into their fecret ; unto their affembly, mine honour be not thou inited: for in their anger they flew a man Gen. 49. 6.

Even the man of thy right hand : the fon of man whom thou half made fo ftrong for thing own felf. Pfal. 80. 17.
In the fight of the unwife he feemed to die:

and his departure was taken for mifery. Will

They fools counted his life madnes, and his end to be without honour: but he is in peace,

Wifd. 5. 4. & 3. 3.

For though he was punished in the fight of men: yet was his hope full of immortality. Wife.

How is he numbred with the children of God: and his lot among the faints. Wifd. 5. 5.
But, O Lord Ged, to whom vengeance belong

eth, thou God, to whom vengeance belonger be favourable and gracious unto Sion. Pfal. qu

1. & Pfal. 51. 18.

Be merciful, O Lord, unto thy people, who thou half redeemed: and lay not innocent blood

to our charge. Deat. 11. 8.

O that not up our fouls with finners: not on lives with the blood-thirtly. Pfal. 26. 9.

Deliver us from blood guiltines, O God, the

that art the God of our falvation and out tongue shall fing of thy righteousness. Plat

For thou art the God that hast no pleasure is wickedness; neither shall any evil dwell win thee. Pfal.

Thou wilt destroy them that speak leasing, the Lord abhors both the blood thirsty, and to

Ceitful min. ver. 6.

O how suddenly do they consume: perish, as

come to a fearful end! Pfal. 73. 18.

Yea, even like as a dream, when one awaketh fo didit thou make their image to vanish out

the city. Pfai. 73. 19.
Great and marvellous are thy works, O London

God Almighty: just and true are thy ways, 0 King of faints! Apoc. 15. 3.
Righteous art thou, O Lord: and just are the

judgments! Pfal. 119. 137.
Glory be to the Father, &c.
As it was in the beginning, &c. 9 Proper Pfaims. 9, 10, 11.

The First, 2 Sam. 1. The Second, St. Matth. 27.

The Second, St. Matth. 27.

Infead of the first Collect at Morning Proper Shall these two, which next follow, he wied.

Moit mighty God, terrible in thy judgments and wonderful in thy doings toward the cuildren of men; who in thy heavy displeased didti suffer the Life of our late gracious Soverege King Charles the First to be (as) this day take away by the hands of cruel and bloody men We thy sinful creatures here assembled before thee, do in the behalf of all the people of the Land, humbly confes, That they were the cring sins of this Nation which brought down to heavy udgment upon us. But, O gracia heavy udgment upon us. But, O gracio God, when thou makest inquisition for blood lay not the guilt of this innocent blood (thedding whereof nothing but the blood of the Son can explate) lay it not to the charge of the People of this Land; nor let it ever be required. of us, or our potterity. Be merciful, O Lon

nartyred ! chearfu fatter, and of all butting unto ne fame p is memor at we m nd conita eat char freed fr ood, and our fin In the en day be no humbly

Collects n DLord

emercif med: a pardo rics of 3 Lefied

or thine

eir fins un are abioly) Moft nothin the de er turn f rgive us who at n of our ercy; to Spar judgm rth, and ver fron

ake hafte er live v lus Chri Turn be t vourable eeping, erciful C g, and offerve po on mer are the ought to

lenefs, a

ercies lo ercies lo ediation ord. A in the Co.
King. [A
latting,
footly the] 0 moit Bleffed

Ubmit for th ing as fu em that evil do l. Ful ing, ye the Day of God, That the God was able Men

pt the next s : Except

the fon of ng for thine

ed to die: fery. Wife, els, and his

is in peace. the fight of tality. Wife

ren of God: belongeth: n. Pfal. 94

nocent blood

rs : nor our O God, the and or fnels. Pfall

pleasure in dwell with eak leafing

irfty, and do e perifh, and

one awaketh vanish out o thy ways, 0

d just are the

11.

rning Proper be ujed. hy judgment

gs toward the iousSoveren his day take bloody men mbled befor people of the were the or

ght downth O gracion on for blood blood of the charge of the require enerciful unto thy people, whom thou haft relemed; and be not angry with us for ever;
mardon us for thy mercies fake, through the
ments of thy Son Jefus Christ our Lord. Amen.
Lesed Lord, in whose fight the death of thy
faints is precious; we magnific the Name faints is precious; we magnifie thy Name or thine abundant grace bestowed upon our late or thine abundant grace believed upon our late narryred Sovereign; by which he was enabled to chearfully to follow the tieps of his bleffed fifter, and Saviour, in a conitant meek-tuffering of all barbarous indignities, and at last remanded blood; and even then according to the same pattern, praying for his murderers. Let is memory, Lord, be ever bleffed among us; hat we may follow the example of his courage demandancy, his meekness and patience. dentancy, his meekness and patience, and eat charity. And grant that this our Land may freed from the vengeance of his rightenie ent charity. And grant that this our Land may efreed from the vengeance of his righteous lood, and thy mercy glorified in the forgivenels four fins, and all for Jefus Christ his sake, at only Mediator and Advocate. Anen. In the end of the Litany (which shall always on this day he used) immediately after the Collett [We humbly befeech thee, O Father, &c.] The three collett next following are to be read.

bumbly beteech thee, of Pather, ore.] The force collections of following are to be read.

Lord, we beteech thee, mercifully hear our prayers, and spare all those who confessed fins unto thee, that they whose consciences is an are accused, by thy merciful pardon may absolved through Jesus Christ our Lord.

Most mighty God, and merciful Father, who hast compassion upon all men, and hast nothing that thou hast made, who wouldest of the death of a sinner, but that he should rater turn from his sin and be saved; Mercifully regive us our trespasses; receive and comfort who are grieved and wearied with the bur-en of our fins. Thy property is always to have ercy; to thee only it appertaineth to forgive s. Spare us, therefore, good Lord, spare thy to judgment with thy fervants, who are vile nth, and miferable finners; but so turn thine her from us, who meekly acknowledge our lenes, and truly repent us of our faults; and so ake haste to help us in this world, that we may er live with thee in the world to come, through la Christ our Lord. Amen.

Turn thou us, O good Lord, and fo shall we be turned. Be favourable O Lord, be vourable to thy people, Who turn to thee in eping, ratting and praying. For thou art a ercitul God, Full of compassion, Long-sufferg, and of great pity. Thou sparest, when we ferve punithment, And in the wrath thinkest on mercy. spare thy people, good Lord, are them, And let not thine heritage be ought to consuston. Hear us, O Lord, for thy erce is great, And after the multitude of thy ercies look upon us, through the merits and ediation of thy bleffed Son Jefus Christ our

ord. Amen. In the Communion Service after the Prayer for the List (Almignty God, whole kingdom is ever-lating, Se.) Infeed of the Collect for the day, but these two be used, Sec.

O most mighty God, &c.
Bieffed Lord, in whose, &c.
As in the Morning Prayers.
The Epifile. 1. St. Pet. 2. 13.
Ubmit your felves to every ordinance of man for the Lords sake; whether it be to the larg as supreme or unto governors, as unto em that are sent by him, for the punishment evil doers, and for the praise of them that dodl. For so is the will of God, that with welling, ye may put to filence the ignorance of

foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherfor a cloke of maliciousness, but as the servants of God. Honour all men. Love the brother-hood. Fear God. Honour the King, Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable to God. For even hereunto were ye called: because Christ also suffered. unto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth—

The Gospel. st. Matth. 21. 23.

There was a certain housholder which plant-

and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, mo than the fifts and they did unto them likewise. But last of all he sent unto them his Son, saying, They will reverence my Son; But when the husbandmen saw the son, they faid among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits and let it out to husbandmen, and went into a husbandmen which fhall render him the fruits in their featon.

After the Nicene Creed, shall be read instead of the Sermon for that day, the sirst and second parts of the Homily against Disobedience and witful Rebellion set forth by Authority; or the Minister who officiales, shall preach a Sermon of his own compofing upon the Jame Argument.
In the Offerrory shall this Sentence be read.

Whatloever je would that men thould do unto you, even so do unto them; for this is the law and the prophets. S. Math. 7. 12.

After the Proper [For the whole State of Chints Church, &c.] these two Collects soluting

Shall be used.

Lord, our heavenly Father, who didft not punish us as our fins have deferved, but haft in the midft of Judgment remembred mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didit suffer thine Anointed blessed King Charles the First (as) this day to fall into the trands of violent and bloud-thirsty men, and barbarously to be murdered by them, yet thou didit not leave us for ever, as sheep without a shepherd, but by thy gracious providence didit nurraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings until in the midst of Judgment remembred mercy thartes the second, from his bloody enemies, hiding him under the shadow of thy wings until their tyranny was overpast; and didit bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didit restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the battom of our hearts; he seeching these still to bottom of our hearts; be eaching thee flill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious SoThe Restauration of the Royal Family

vereign, Queen ANNE, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be thewing forth thy praife from generation to ge-neration, through Jesus Christ our Lord and Sa-

A Nd grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for Evening Prayer.

The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the proper Psalms.

be used before the proper Plaims.

Righteous art thou, O Lord, &c.

Proper Plaims. 79, 94, 85.

Proper Lessons.

The First, fer. 12. Or Dan. 9. to ver. 22.

The Second, Heb. 11. 32. and 12. to ver. 7.

Instead of the first Collect at Evening Prayer, shall the true which next follow he used.

these two which next follow be used.

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitable to thine own justice; but also performeff thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy finful people do here fall down before thee, confessing ways, and how the server thee, confessing that thy judgments were right, in permitting cruel men, sons of Balial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our Sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou would deliver this Natlon from blood-guiltiwouldst deliver this Nation from blood-guilti-ness (that of this day especially) and turn from us and our Posterity all those judgments which we by our fins have deserved. Grant this for the all-fufficient merits of thy Son our Saviour Jesus

Christ. Amen.

Leffed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign, King Charles the First, to be, as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last

murdered by them: Though we cannot reflect upon to foul an Act, but with horrour and a ftonihment; yet do we most gratefully comme-morate the glories of thy grace which then thined forth in thine Anointed; whom thou thined forth in thine Anointed; whom thou wert pleafed even at the hour of death to endue with an eminent measure of examplary patience, meekness, and charity before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence as to kill him, and to take possession of his Throne kill him, and to take possession of his Throne were the processes his son whose right it was, and at length by a wonderful providence bring him back and set him thereon to reflore thy true Religion, and to lettle peace amongit us: For which we glorifie thy Name, through Jesus Christ our blessed Saviour. Among

Immediately after the Collect [Lighten our Darknets, &c.] shall these three next following be used.

O Lord, we beseech thee &c,
O most mighty God, and merciful Father, &c. As before a Morning Prop Turn thou us, O good Lord, Ser.

Immediately before the Prayer of St. Chryfollow Shall this Collect which next followeth be used.

A Lmighty and everlatting God, whose righte outness is like the strong mountains, and thy judgments like the great deep; and who of that barbarous murder, as upon this day committed upon the Sacred Person of thine Anointed haft taught us, that neither the greatest or Kings nor the best of men are more secure from viol hereby fo to number our days, that we may apply our hearts unto Wisdom. And grant that nest ther the splendor of any thing that is great, not the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our felves as finful duit and aines; but that according to the example of this thy bleffed Martyr, we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meeknefs, mortification and felt-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his fake, to whom with thee and the Holy Ghost be all honour and glory world without end. Amen. any ways withdraw our eyes from looking upo world without end. Amen.

A Form of Prayer with Thanksgiving to Almighty God for having put an end to the great Rebellion by the Restitution of the King and Royal Family, and the Restauration of the Government after many Years Interruption: Which unspeakable Mercies were wonderfully compleated upon the Twenty ninth of May, in the Year 1660, And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

THE Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty ninth Devict May Your Parliament Property Parliaments and Charles the Second, for the Observation of the Twenty ninth Day of May Yearly, as a Day of Publick Thanksgiving, to to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creek, on the Lord Day next before every such Twenty ninth of May, and notice to be given for the due Observation of the laid Day.

The Service shall be the same with the usual Office for Holidays; except where it is in this office otherwise appointed.

otherwise appointed.

If this day shall happen to be Ascension-day, or Whitsunday, the Collect's of this Office are to be added to the Offices of those estimates in their proper places; And if Monday or Tuesday in Whitsun-week, or Frinaty Sunday, the proper Plasms here appointed for this Day, instead of those of ordinary course shall be also used, and the Collect's added as before? And in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other sanday, this whole Office shall be used, as it followeth entirely. And what Estimals soever shall happen to fall upon this Solemn Day of Thanksgiving, the following Hyma appointed instead of Venite, exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

Othe Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fer before us.

It is of the Lord's mercies that we were not

consumed : because his compassions fail not

Lata. 3. 22. Venite, exultemus, fall be faid of lakead of Venite, exultemus, fall be faid of

fung this Hyran following; one verse by the Pries, and another by the Clerk and People.

My long shall be always of the loving kindness of the Lord, with my mouth will see

ver be ! tion to The I his mar in rem or thew The of all th The eth the

147. 6 The ment : wrong. keepet Heh reward For 1

fon of them t Yea. even fo him. Tho tried u

Tho we wer brough Oh, fresh us the ear Thou

redeen dureth Lord thou h God and Go mies. They

are rile Ther ness : to thane The 1 ihall bl of lires Pjal. 13 He fi fmall a

O tha for his he doth That t than gladneis And r tenerati e Lord he hath That c he child

eir for ation. Give t e con eart. Praised elpeth i r. 19. O let t n end

Let all

The Restauration of the Royal Family.

comme. ch then om thou to endu patience. e of his nce as to

Throne; e his Son vonderful thereon, tle peace y Name Amen ghten ou following.

is before at ning Pray

hryfollom e ujed. ofe righte tains, and nd who be y commit Anointed t of Kings from vi ch us alfo we may ap nt that nei great, not in us, may oking upon ut that ac leffed Mar. ne prize of

r and glory at Rebelli. overnment eated upon every Year

faith and ortification

nt perieve or thy Son,

whom with

Charles the on the Lords ation of the n this office

to be added it fun-week, ball be omieth entirely. owing Hynn

ns fail not l be faid or by the Prick,

wing kinduch will le

ver be shewing forth his truth from one generaver be shewing forth his truth from one generation to another. Pfal. 89. 1.

The merciful and gracious Lord hath so done his marvellous works that they ought to be had in remembrance. Pfal. 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? Pfal. 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Pf. 111. 2.

The Lord setteth up the meek: and bringeth the ungedly down to the ground. Pfal. 147. 6.

147. 6.
The Lord executeth righteousness and judgment: for all them that are oppressed with wrong, Psal. 103. 6.
For he will not always be chiding: neither

keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our fins : nor

rewarded us according to our wickedness ver. 10.

For look how high the heaven is in comparifon of the earth fo great is his mercy toward them that fear him. ver. 11.

Yea like as a father pittieth his own children:

ven fo is the Lord merciful unto them that fear

him. ver. 13.
Thou, O God, hast proved us: thou also hast tried us even as silver is tried. Pfal. 66. 9.
Thou sufferedit men to ride over our heads,

we went through fire and water : but thou hait

brought us out into a wealthy place. ver. II.
Oh, how great troubles and adverfities halt
thou thewed us: and yet didft thou turn and refresh us, yea, and broughtest us from the deep of the earth again. Pfal. 71. 18. Thou didit remember us in our low estate, and

redeem us from our enemies: for thy mercy en-

dureth for ever- Pfal. 1:6, 23, 24.

Lord, thou art become gracious unto thy land, thou half turned away the captivity of Jacob,

God hath shewed us his goodness plenteously: and God hath let us fee our defire upon our ene-

mies. Pfal. 59, 10.
They are brought down and fallen: but we

are rifen and stand upright, Pfal. 20. 8.

There are they fallen, all that work wickedneis: they are call down, and shall not be able

to tland. P al. 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of lireal, he shall bless the house of Aaron.

He shall bless them that fear the Lord: both

mall and great. ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men! Psal. 107. 21

That they would offer unto him the facrifice of thankigiving: and tell out his works with vialences. eladneis. ver. 12.

And not hide them from the children of the

generations to come: but thew the honour of the Lord, his mighty and wonderful works that he hath done. Pfal. 78. 4.

That our posterity may also know them, and he children that are yet unborn: and not be as her fore-fathers, a faithless and stubborn generation.

ation. ver. 6. 9.
Give thanks, O Isreal, unto God the Lord, in the congregations: from the ground of the he congregations: Praifed be the Lord daily : even the God who

elpeth us, and poureth his benefits upon us. O let the wickedness of the wicked come to n end; but establish thou the righteous. Pfal.

Let all those that seek thee, be joyful and glad

in thee: and let all such as love thy falvation tay always, The Lord be praised. Pfal. 40. 19. Glory be to the father, &c. As it was in the, &c.

9 Proper Pfalms.

Pfalm 124, 126, 129, 118.

Proper Leffons.

The First. 2 Sam. 19: ver. 9 or Nam. 15. Te Deum

The Second, The Epiftle of St. Jude. Inbelate Deo.

The Suffrages next after the Creed shall fland thus, Priest. O Lord, thew they mercy upon us. Anjw. And grant us thy falvation.

Anjw. And grant us thy faivation.

Prieft. O Lord, fave the Queen.

Anjw. Who putteth her truft in thee.

Prieft. Send her help from thy holy place.

Anjw. And evermore mightily defend her.

Prieft. Let her enemies have no advantage a gainst her.

Answ. Let not the wicked approach to hu her.

Prieft. Endue thy Ministers with right equines Aufw. And make thy chosen people joy sul.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fight.

Anjw. Because there is none other that fighten the for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Anjw. From the face of our enemies.

Priest. O Lord, hear our Prayer.

Anjw. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Almighty God, who art a strong tower of defence unto the fervants against the face.

or their enemies; We yield thee praise and thanks for the wonderful deliverance of their Kingdoms from The Great Rebellion, and all the miteries and oppressions consequent thereup on, under which they had so long groan'd. W acknowledge it thy goodness, that we were no utterly delivered over as a prey unto them: Be feeching thee still to continue such thy mercies towards us; that all the world may thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amer.

Lord God of our Salvation, who hast been

exceedingly gracious unto this land, and by thy miraculous providence didit deliver us out of our milerable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Soverign Lord, thy fervant King Coarles the Second (notwithstanding all the power and malice of his enemies) and by placeing him in the Throne of these Kingdoms; thereby reftoring also unto us the publick and free profession of thy true Religion and Worthip to-gether with our former Peace and Prosperity to the great comfort and joy of our hearts. We are here now before thee, with all due thankfulneis, to acknowledge thine unipeakable Goodneis herein, as upon this day thewed unto us, and to offer up our factifice or praife for the fame, unto thy great and glorious Name; humbly befeeching thee to accept this our unfeigned though unwortny Oblation of our felves: Vowing all holy Obedience in Thought, Word and Work unto thy Divine Majefty; and promifing in thee and for thee all loyal and dutiful Allegiance to thine Appointed Servant now fer over use and to here Anointed Servant now fet over us, and to he Heirs after her: Whom we befeech thee to ble all increase of Grace, Honour and Happiness in this World, and to crown her with Inimorta-lity and Glory in the World to come, for Jefus Christ his take, our only Lord and Saviour.

In the end of the Litany (which shall always this day be used) after the collect [We humbly befeech thee, O Father, Go.] shall this be faid which next followers.

Prayers for the Twenty third of October,

A Limighty God, who half in all ages hewed forth thy Power and Mercy in the miraculous and gracious Deliverances of thy Church. and in the protection of righteous and religious Kings and States, professing thy holy and eternal trath from the malicious Compiracies, and wicked Practices of all their enemies; We yield unto thee from the very bottom of our hearts unfeignthee from the very bottom or our hearts infeigned thanks and praise, as for thy many great and publick mercies, so especially for that signal and wonderful Deliverance by thy wife and good Providence, as upon this day compleated and vouchafed to our then most gracious Sovereign King thates the Second, and as the Royal Family; And in them and with them to this whole Chairs and State, and all Orders and Dearses. Charch and State, and all Orders and Degrees of men in both, from the unnatural Rebeilion, U-Men, and from the lad confusions and ruin thereupon entiting. From all these, O gracious and mercitul Lord God, not our merit but thy Mercy; not our forelight, but thy Providence; not our own arm, but thy right Hand, and thine Arm, and the light of thy Countenance did re-teue and deliver us; even because thou hadst a favour unto us. And therefore not unto us. O Lord, not unto us; but unto thy Name be aferibed all Honour, Glory and Praise with most humole and hearty thanks in all Churches of the Saints : Even fo, bleffed be the Lord our God, who alone doth wonderous things; And bleffed be the Name of his Majety for ever, through Jelus Carift our Lord and Saviour. Amen.

In we Communion Service, immediately before the reading of the Eilile, shall thefe two Collects be nied, injured of the Collect for the King, and the Collect of the Day.

Almignty God, who art a strong tower of derence unto the services against the face or their Enemies; We yield three praise and

thanks for the wonderful Deliverance of these three Kingdoms from the Great Rebellion, and all the Miferies and Oppressions confiquent there-upon, under which they had to long grouned. We acknowledge it thy goodness that we were not atterly delivered over as a prey unto them : B deeching thee to continue fuch thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jeius Chrift our Lord and Saviour. Amen.

O Lord God of our Salvation, who half been exceedingly gracious unto this land, and by thy miraculous Providence didit deliver us out of our miferable contutions, by reftoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King Charles the Second, (notwithitanding all the power and manice of his enemies) and by placeing him in the Throne of this Kingdom thereby refloring also unto us the publick and free pro-fession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankful-nefs to acknowledge thine unipeakable good, els herein, as upon this day, thewed unto us, and to

offer up our facrifice of praise for the same, until the great and glorious Name; humbly beleening the to accept this our unfeigned, though un worthy Oblation of our ielves; Vowing all holy Obedience in Thought, Word and Work, unto the Divine Majelty; and promising in thee and for thee, all loyal and dutiful Allegiance to thin Anointed Servant now let over us, and to he Heirs after her: Whom we believe to thee bles with all increase of Grace, Honour and Happine in this world, and to crown her with Immortal ty and Glory in the World, to come for leu Christ his take, our only Lord and Saviour. June The Eniftle. 1 St. Pet. 2. 11, -- 17.
The Golpel. St. Matth. 22. 16 -- 22.

The the Offertory shall this Sentence be read.

Not every one that faith unto me, Iod.

Lord, shall enter into the kingdom of Heaven;
but he that doth the will my Father which is in Heaven. St. Matth. 7. 11.

After the Prayer [For the whole State of Chiffy Chirch, &] this Collect following fluid be after A Lmighty God and heavenly Father, who if thine infinite and unipeakable goodness. wards us, didit in a most extraordinary and wonderful manner disappoint and overthron the wicked Defigns of those traiterous, head, and high-minded men; who under the pretence of Religion, and thy most holy Name, had catrived, and weit-nigh effected the utter Deliaction of this Church and Kingdom: As web this day most heartily and devoutly adore as magaine thy glorious Name for this thine in nite gracious goodness already vouchfafed to a fo we most humbly beseech thee to continue th grace and favour towards us, hiding and covering us under the shadow of thy wing, that a such dismal Calamity may ever again fall upons To this end tend forth thy light and thy transfor the discovery of these depths of Satan, the mystery of iniquity. Infatuate and defeat all in fecret couniels of the Ungodly. Abate the Pride, asswage their Malice, and confound the Devices. Strengthen the hands of our gracio Sovereign Queen ANNE, and all that are put Authority under her, with Judgment and I flice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith an gainff us, nor triumph in the ruin of the Monnechy and by Church among us. Protect and do fend our Sovereian Lady the Queen, with its whole Royal Family, from all Treatons and Copiracies. Be unto her a Helmet of Salvatus. and a strong Tower of Defence against the to of all her Enemies. As for those that are Impla cable, clouth them with Shame and Confund but upon her felt and her potterity let the cross for ever flourith. So we that are thy People an the Sheep of thy pailure thall give thee than for ever, and will always be thewing forth the praise from generation to generation, through Jetus Christ our Saviour and Redeemer; is whom with thee, O Father, and God the hot Ghost, be glory in the Church, throughout a ages, world without end. Amen.

A Form of Divine Service to be used Officer XXIII. appointed by Act of Parliament to be kept in

Celebrated as an Annivertary Thankegiving in this Kingdom.

After some felest Sentences fet down in the Book of Common Prayer, and the Exhortation. Josef be faid the Conseign and Abjointion.

And after rises, the Priest and People shall say the Lord's Prayer and the Responds; and after them, Venite, exultenus, as in the Book of Common-Prayer.

Then shall volton proper Psalms, 12, 39, 46, 144.

Proper Lessons t For the sight Lesson, 2 Chron. 13, or Jer. 30.

Then shall be said or sang the Fe Deum Laudamus.

After that, for the second Lesson, St. Marth. 9 is Acts 5, or Acts 13.

After the Second Lesson shall solve the Boneauctus.

Then Sha And aft L ants, ha hievous ur Enen pportun

rizes, place King, or the fo ure Reli mbly p r thine arvello ercy, t at we w nto us, ame b hurches is, Fo rvants em, ar ighty F light in eble th d acco ture de

th Jud ch wor d prac nce. erciful thy P reign, id the d that y Med Then fh.

e hand

nant, t

D Eter e prote thy pe lowledg bunden (peaka) on us, ith thy el amo ous Que e tame at this fcovery erous d ople : ame fo rth thy r it wa livered oviden erit, tha

uction, nd had m hear er it v nd, to to tine llwen e in fe

ough]

Prayers for the Twenty third of October.

This shall follow the Creed, the People rehearing every Article after the Priosi; and the Responds a in the Book of Common-Preyer.

And after the Collect for the Sunday, this following Collect.

Lmighty God and Heavenly Father, who out of thy most wife and ever watchful Prvoidence, and tender Mer-cies towards us thine unworthy tercies towards us thine unworthy fer-ants, halt been pleased, as at other times, so as n this day, to prevent the extreme malice, mis-hievous imagination, and bloody intention of ur Enemies, by revealing so wonderfully and protrunely their Rebellious and cruel Enter-rizes, plotted against our DreadSovereign Lord he King, and the whole State of this Realm, or the subversion of this Government, and the ter extirpation of the truth of thy Gospel and are Religion professed amongst us. We most ambly praise and magnific thy glorious Name untily praise and magnific thy glorious Name or thine infinite gracious goodness in this our arvellous deliverance. We confess it was thy ercy, thy mercy alone (most merciful Father) at we were not consumed. And therefore not no us, not unto us, O Lord, but unto thy lame be a cribed all Honour and Glory in all harches of the Saints throughout all generatins, For thou, Lord, did discover unto thy roants the inares of death; Thou didst break term and we were delivered. Be thou still our em, and we were delivered. Be thou still our ighty Protector, and scatter our Enemies that light in blood; infatuate their Councils, eneble their Strength, put fear in their Hearts, d accomplish this thy Mercy in our fafety and ture deliverance. And to that end, strengthen e hands of our gracious Queen, the Lord Lieunant, the Nobles and Magistrates of the Land th Judgment, Justice, and Power to restrain th works of iniquity, who pretend Religion, d practice Rebellion, and devour thine inneri-This, Lord, we earnestly crave nce. thy powerful Protection over our Dread Soreign, the whole Church and these Realms, if the speedy conversion of all our Enemies; d that for thy dear Son's fake Jefus Christ, our w Mediator and Advocate. Amen. Then find fellow the Littery; and after that, this

Prayer for the fecond Collect. Eternal God, in whom we live, move, and have our hearts, and by whom alone we eprotected in all our dangers and dittreffes, thy people and theep or thy patture, do achowledge our felves above all others, infinitely bunden unto thy heavenly Majesty for thy many ipeakable benefits daily conterred and heaped on us, especially for the enlightning of us ith thy heavenly truth, and planting thy Go-el amongst us; for placing over us a most gra-ous Queen, a faithful professor and Defender of e fame, a wife and vigilant Lieutenant. And at this time especially we praise thee for the scovery and prevention of the bloody and trea. erous defigns of the Enemies of thy truth and opie: We laud and magnific thy glorious ame for these thy mercies, and will ever shew th thy praise from generation to generation: it was tny goodness alone that we were not was thy goodness alone that we were notlivered over for a prey unto their teeth. Thy
ovidence, not our forefight, thy love, not our
erit, that we appear this day before thee: That
e Enemy did not triumph in our utter deuction, nor root up the Vine which thy right
nd had planted: O God of Hotts, look down
in heaven, and behold and vint this thy Vine;
ter it with thy bleffing and make it to fill the der it with thy bleffing, and make it to fill the and, to the aftonishment of our Enemies; but to the joy of all that with well unto our Sion : So I we not go back from thee, but will ferve te in fear and holiness all the days of our lives, rough Jeius Christ our Lord. Amen.

O Most gracious Lord God, we of this Nation whom thou didst snatch as brands out of the free of the late horrid Massacre; we this day affembled before thee, do with shame and forrow acknowledge and confess, That our fins had most juttly provoked thee to wrath, when thou didft fuffer those men of blood to make their swords fat with the flaughter of fo many thoufinds innocents. And we may as juffly fear, that our not being made better by thyformer Judgments, thou mayeft be compelled to make thy fword sharper, and return upon us in greater fury, because our fins are greater, more bold, more provoking; in particular, our neglect and contempt of thy fa-credOrdinances, our vain and falle fwearing (for which the Land mourneth) our unchrittian un-charitableness and shameful intemperance, our facriledge and covetoutness, hypocrify, slandering, and deep fecurity in the midit of all our fins and dangers. These together with a glorying in our impleties, might in Justice have brought upon us a fudden and horrible destruction : But contrary to the method of thy proceedings against others. thou halt spared us; thereby woing us to return unto thee by unfeigned repentance : magnified thy mercy towards us, that we may magnifie thee as we do this day: this memorable day, O Lord, for thy patience and long-fuffering, notwithstanding all our provocations pent, O pardon; we return, O vouchfafe to regreat part deliverance, by a more first and holy future obedience, for the merits of Jesus Christ, our only Saviour and Redeemer. Amen. At the second Service this fourth Collect to be faid after the Collect for the Queen.

Of mercitul and bountiful LordGod, feeing Most mercial and boundful Lordou, reing thou hast been graciously pleased to preferve thy most unworthy people from total defolation, and daily to follow us with the bleffings of peace and good Government; make us therefore, O Lord, in all thankfulness to be obedient to the will in ail things; to be faithful and constant in our duty to the Queen, & to all that are in Authority under her ; to be fincere in thy Worthip, zealous of good works, of one Faith, and one mind studying to be quiet, forbearing one another, and forgiving one another, even as God for Christ's fake hath forgiven us; so that when every one in his several place shall labour to advance the good both of Church and State, and by a through Re-formation of our lives, thall become a people whom thou mayeft take delight to bleis, then thy judgments which we have deferved, and there-fore fear may be averted, and our finful fouls fa-ved in the day of our Lord Jefus: with one heart and voice we may all praise thee in thy Church, and always fing joyfully; that thy loving kindness is ever more and more towards us, and the truth of the Lord endures for ever. These mercies, we most unworthy to ask, humbly befeech thee to grant, for the benefit of this Church and Nation,

and glory of thy Name, through Jesus Christ our only Saviour and Redeemer. Amen.

For the Epistle.

Nehem. 4. beginning at ver. 7. and ensing at ver. 16. Or 2 Cor. 1. beginning at ver. 3. and ensing at ver. 11.

* For the Gofel. Matth. 14. beginning at ver. 23. and ending at ver. 34. Or Mat. 15, beginning ver. 1. and ending at ver. 15. Or Mat. 5. beginning at ver. 1. and ending at ver. 14. and then proceed as in the Book of Common Prayer.

Charles

to be kept an

fame, un

n thee and

and to her o thee bles Happinels Immortali

ne for Jells

viour. Aucu

me, Lord, of Heaven; r which is Lord

e of Chriffs half be used

ner, who of goodness to rdinary and

overthrow

rous, heady,

the pretence

ne, had con

utter Delta-As we do

y adore and is thine in

hiafed to m;

continue the

g and cover ng, that men fall upon a

d thy truth

f Satan, thi defeat all the

Abate their onfound their

our gracion hat are put is ment and ju

nd Faith unt

ain prevails

steet and de

en, with the

of Salvation

nt are Impland Confution

let the crown

e thee thank

ving forth th

tion, throu

edeemer; God the hol

hroughout a

be read.

Ĺ,

ice to thin

e Exportation



CHARLES R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Three and Twentieth of October, the Fifth of November, the Thirtieth of January, and the Twent Ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of Ireland, to be used Tearly on the said Days, in all Cathedral and Collegiate Churches and Chappels; in the Chappels Trinity-College near Dublin, and in all Parish Churches and Chappels within Our Kingdom of Ite land: For which this shall be your Warrant.

Given at Our Court at White-Hall, the 15th Day of August, in the 18th Year of Our Reign, 1666.

By his Majesty's Command,

ARLINGTON.

The '

er of all to n unity of ans, of on father, th I. Of the

bego ery and e lather, to leffed Vin hole and odhead a ne Perfor hrift, ver is Father riginal gi

Hrift took things a ture, where fitted

THE H there y and G y and et of the

Toly Ser to fally erein, not quired of an Article necessary Scripture oks of the thority wo of the Notice of the N

Enefis, Exodus, uticus, meri, steronomii

b,

1 Book of

2 Book of

2 Book of

2 Book of

1 Book of

Ind the corch doth

rch doth ftion of in to esta lwing.

The Thirty Nine ARTICLES of RELIGION

I. of Faith in the Holy Trinity.

Here is but one living and true God, evertafting, without body, parts, or passions; of infinite power, wisdom and goodness, the maker and preferent all things both visible and invisible. And nunity of this Godhead there be three Person of one substance. Power and exercise, the

He Son, which is the Word of the Father, the and eternal God, of one substance with the ery and eternal God, of one substance with the ather, took mans nature in the womb of the lested Virgin, of her substance; so that two hole and perfect natures, that is to say, the odhead and Manhood, were joyned together in ne Person, never to be divided, whereof is one hrist, very God, and very Man, who truly suffer, was crucified, dead and buried, to reconcile. Father to us, and to be a facrifice, not only for riginal guilt, but also for actual fins of Men.

III. of the going down of Christ into Hell.

S Christ died for us and was buried: so also is it to be believed, that he went down

to Hell.

le Four

for the of No

Twent blished

common

ral and

appelo

Ire

Day of

1666.

1V. of she Refurrection of Chrift.

Hrift did truly rife again from death, and took again his body, with flesh, bones, and things appertaining to the perfection of mans ture, wherewith he afcended into Heaven, and ere fitteth until he return to judge all men at a last day.

V. of the Holy Ghost.

V. Of the Holy Ghoft.

The Holy Gholt, proceeding from the Father and the Son, is of one Substance, Many and Glory, with the Father, and the Son, ry and eternal God.

Of the sufficiency of the Holy Scriptures for Salvation.

Olyscripture containeth all things necessary to falvation: so that whatsoever is not read erein, nor may be proved thereby, is not to be uired of any man, that it should be believed anarticle of the Faith, or be thought requisite necessary to falvation. In the name of the ho-Scripture, we do understand those Canonical oks of the Old and New Testament, of whose thority was never any doubt in the Church. Of the Names and Number of the Canonical BOOKS.

The 2 Book of Chronicles, The 1 Book of Esdras, The 2 Book of Esdras,

The Proverbs, Esclesiastes or Preacher, Cantica, or Songs of So-

The Book of Hester, The Book of Job,

The Pfalms,

Enefis, Exodus, ueri, teronomium,

1 Book of Samuel, 2 Book of Samuel, Book of Kings, 2 Book of Kings, 1 Book of Chronicles,

lomen,
A Prophets the greater,
12 Prophets the left. nd the other Books (as Hierome faith) the rch doth read for example of life, and in-tion of manners; but yet doth it not apply in to establish any Doctrine; such are these

the 3 Book of Esdrus, The 3 Book of Eldras,
The Book of Tobias,
The Book of Tudeth,
The rest of the Book of
Hester,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the three
Children,
The Story of Sufanna,
Of Bell and the Dragon,
The Prayer of Manayles,
The & Book of Maccahees The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

VII. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which seign that the Old Fathers did look only for transitory Promifes. Although the Law given from God by Moser, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

The three Creeds, Nice Creed, Ashanasim's Creed, and that which is commonly called the Apostles Creed, ought throughly to be recei-

the Apoller Creed, ought throughly to be received and believed: for they may be proved by most certain Warrants of holv Scripture.

IX. of Original or Birth-Sin.

Riginal Sin standeth not in the following of

Riginal Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the efficient of Adam, whereby man is very far gone from original righteousies, and is of his own nature inclined to evil, so that the siefl lusteth always contrary to the spirit; and therefore in every person born into this world, it deserves God's wrath and damnation. And this infection God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the luft of the fleth, called in Greek, (Phronema Jaeros) which some do expound the wisdom, some fensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupscence and lust hath of it felf the nature of sin.

X. of Freewill.

The condition of man after the fall of Alexandre of such that he cannot turn and prepare

The condition of man after the fall of Alask is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. of the Justification of Man.

Where accounted righteous before God only for the Merit of our Lord and Saviour Jetus Christ by faith, and not for our own works or defervings. Wherefore, that we are justified by faith only, is a most whollome Doctrine, and vert

The

Articles of Religion.

rery full of Comfort, as more largely is expressed in the Homily of Justification.

XII. of Good Works.

A Lbeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our fins, and endure the severity of God's Judgment; yet are they pleafing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that

the state and lively Faith, infomuch that by them a lively Faith may be as evidently known, as a tree differenced by the fruit.

XIII. of Works before fuffification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleafant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for fay) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but

they have the nature of fin.

Voluntary Works befides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his fake, than of bounden duty is required: Whereas Christ faith plainly, when is required: Wheteas contract factor partity, when the have done all that are commanded to you, iay, We are unprofitable fervants.

XV. of Christ alone without Sin.

Hrist in the truth of our nature, was made

like unto us in all things (fin only exceptlike unto us in all things (fin only exceptfrom which he was clearly void, both in his
flesh, and in spirit. He came to be a Lamb
without spot, who by facrifice of himself once
made, should take away the fins of the world:
and fin (as St. John faith) was not in him. But
all we the rest (although baptized and born again in Christ) yet offend in many things, and if
we say we have no sin, we deceive our selves,
and the truth is not in us.

XVI. Of Sin after Baptism.

Ot every deadly sin willingly committed
after Baptism, is sin against the HolyGhost,
and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into

and unpardonable. Wherefore the grant of re-pentance is not to be denied to such as fall into fin after Baptism. After we have received the Holy Ghoft, we may depart from grace given, and fall into fin, and by the grace of God (we may)arife again, and amend our lives. And there-fore they are to be condemned, which fay they can no more fin as long as they live here, or de-ny the place of forgiveness to such as truly re-

pent.

NVII. of Predestination and Election.

P Redestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen curie and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as veslels made to honout. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due feason: they through grace obey the calling; they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son less Christ: they walk religit.

or they be made like the things of his only begotten Son Jesus Christ: they walk religiously, in good works, and at length by God's mercy they attain to everlating felicity.

As the Godly consideration of Predesination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly perions, and such as feel in themselves the working of the state of Christ prestiguing the works of the steel. Spirit of Christ, mortifying the works of the flesh

and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their fam of eternal Salvation to be enjoyed through Chrish as because it doth fervently kindle their love towards God: So, for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predetic pration is a most dangerous downfal wherenation, is a most dangerous downfal, whereby the devil doth thrust them either into desperate on, or into wretchlefness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's Promies in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed; which we have express declared unto us in the Word of God.

XVIII. Of obtaining Eternal Salvation only by the Hey also are to be had accursed that pre-

by the Law or Sect which he professes to that be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIX. Of the Church. He visible Church of Christ is a Congregation on of faithful men, in the which the pure Word of God is preached, and the Sacrament be duly ministred according to Christ's Ord-nance, in all those things that of necessity are requifite to the fame.

As the Church of Hierusalem, Alexandria, and Antioch, have erred, so also the Church of Rome, hath erred, not only in their living and manner

of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites of Ceremonies and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Course word written neither may it so exposed. God's word written, neither may it so expound one place of Scripture that it be repugnant to nother. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as a ought not to Decree any thing against the same to besides the same ought it not to enforce an

thing to be believed for necessity of salvation.

XXI. of the Authority of General Councils.

Eneral Councils may not be gathered toos ther without the Commandment and Wil of Princes. And when they be gathered too ther (fora much as they be an affembly of Men whereof all be not governed with the spirit an Word of God) they may err, and fometime have erred, even in things pertaining unto God. When fore things ordained by them as necessary to Sa vation, have neither strength nor authority, a leis it may be declared that they be taken out holy Scripture.

XXII. of Purgatory.
He Romith Doctrine concerning Purgator Pardons, Worshipping and Adoration, well of Images as of Reliques, and also Invont

well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented as grounded upon no warranty of Scripture, but ther repugnant to the word of God.

XXIII. of Minifering in the Congregation.

It is not lawful for any man to take upon his the Office of publick Preaching, or Ministrathe Sacraments in the Congregation, before be lawfully called and fent to execute the same and those we ought to indee lawfully called and all the sacraments. And those we ought to judge lawfully called an fent, which be chosen and called to this Wor by men who have publick Authority given on them in the Congregation, to call and lend Min fiers into the Lord's Vineyard.

Tongue a God, a have protect the Section Acram badge : but nd effect ill towar fibly in rengthen

There a

XIV. O

ar Lord Thoie fi to fay, mony unted fo have gr the Apr Sacran r, for t TheSaci gazed i ect or o

St. Paul IVI. of hinac Lthou vert e evil ha of the they do Christ's, d Author aring th e Sacran dinance e grace c faith an niftred u Christ's ey be Min Neverthe

worthil

found g Aptifm Mark o difcerne it is all th, where urch: th of our a ly Ghoft, ver unto n any wil t agreeal

the Chur tors, and

e knowl

XX He Supp ng themfo Sacrame th: infor and with ch we bre

rticles of Keligion

ng up their tell because their fain ough Christ their love 's Predeffi

whereby desperation lean living 's Promifer forth tous ve exprefly

that preall be faved h, fo that he ling to that Jefus Chrift,

Congregati. ch the pure Sacrament hrift's Ordi effity are re

xandria, and rch of Rome, and manage of Faith. mrch. cree Rites of

n Controver awful for the contrary to t fo expoun pugnant to Church be nit, yet as it enforce an f falvation. Councils.

athered tose ent and Wil mbly of Men the Spirit and toGod. Where authority, # e taken out o

Adoration, a y invented an ripture, butn d.

ngregation. or Ministria fully called and to this Wor rity given em

all. of fraking in the Congregation in Juch a forgat as the People understandeth.

The thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, have publick Prayer in the Church, or to Mini-

er the Sacraments in a Tongue not understood the People.

Acraments ordained of Christ be not only badges or tokens of Christian mens Profession but rather they be certain sure Witnesses, n: but rather they be certain fure Witneffes, and effectual figns of Grace, and God's good life wards us, by the which he doth work infibly in us, and doth not only quicken, but also rengthen and confirm our faith in him, There are two Sacraments ordained of Christ Lord in the Gospel, that is to the ar Lord in the Goipel, that is to say, Baptism of the Supper of the Lord.

Thoie five commonly called Sacraments, that to fay, Confirmation, Penance, Orders, Manony, and Extreme Unction, are not to be unted for Sacraments of the Gospel, being such have grown, partly of the corrupt following the Apostles, partly are states of life allowed the Scriptures: but yet have not like nature the Scriptures: but yet have not like nature Sacraments with Baptism and the Lord's Supr, for that they have not any visible Sign or eremony ordained of God, The Sacraments were not ordained of Christ to

inesacraments were not ordained of Christ to gazed upon, or to be carried about, but that hould duly use them. And in such only as irribily receive the same, they have wholsom sed or operation but they that receive them worthily, purchase to themselves damnation, St. Paul faith.

VI. of the unworthinest of the Ministers, which hinder not the Effects of the Sacraments.

Ithough in the visible Church the evil be e-

ver mingled with the good, and fometime evil have chief Authority in the Ministratiof the Word and Sacraments: yet foraimuch they do not the same in their own name, but Christ's, and do minister by his Commission of Authority, we may use their Ministry, both aring the Word of God, and in receiving of e Sacraments. Neither is the effect of Christ's dinance taken away by their wickedness, nor grace of God's gifts diminished from such as faith and rightly do receive, the Sacraments Christ's Institution and Promise, although ey be Ministred by evil men. Nevertheless, it appertaines to the Discourse

heverthelets, it appertaineth to the Discipline the Church, that enquiry be made of evil Milors, and that they be accused by those that we knowledge of their offences: and finally befound guilty, by just Judgment be deposed.

XXVII. of Bantism.

Aptism is not only a Sign of Profession, and

Aptifin is not only a sign of Profession, and Mark of Difference, whereby Christian men discerned from others that belnot Christiand: it is also a sign of Regeneration, or New th, whereby, as by an instrument, they that reve Baptism rightly are grafted into the arch: the promises of the torgiveness of fins, and our advantage to be the force of God by the of our adoption to be the fons of God by the Ghoft, are visibly Signed and Sealed: faith onfirmed, and grace increased by virtue of yer unto God. The Baptism of young children many wise to be retained in the Church, as tagreeable with the institution of Christ.

THE Supper of the Lord is not only a fign of the Love that Christians ought to have athemselves one to another: but rather it sactament of our Redemption by Chris's the intomuch that to such as rightly, worthland with faith receive the same, the Bread in we break is a partaking of the Body of

Christ: and likewise the Cup of Bleffing is a par-

taking of the Blood of Christ.

Franciscantiation (or the change of the sub-stance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath

given occasion to many Superstitions.

The Body of Christ is given, taken, and exten in the Supper only after an heavenly and ippratual manner. And the mean whereby the Body of Christ is received & eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance referved, carried about,

litted up, or wormspeed.

XXIX. Of the Wicked, which cat not the Body of Christ in the use of the Lord's Supper.

He wicked, and such as be void of a lively

faith, although they do carnally and visibly press with their Teeth (as S. Augustine Little) the Sacrament of the Body and Blood of Christ: yet in no wife are they Partakers of Christ, but rather to their Condemnation do eat and drink the

Sign or Sacrament of to great a thing.

XXX. of both kinds.

The Cup of the Lord is not to be denied to the Lay people. For both the parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministred to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

He Offering of Christ once made, is that per-fed Redemption, Propitiation, and Satisfaction for all the fins of the whole world, oota Ori-ginal and Actual and there is none other Satistacti. on for fin, but that alone. Wherefore the Sacrifices

on for fin, but that alone. Wherefore the Sacrifices of Maffes, in the which it was commonly taid, that the Prieft did ofter Chrift for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. of the Marriage of Priefts.

Bishops, Priefts, and Deacons are not commanded by God's Law either to yow the Estate of fingle life, or to abstrain from Marriage: Therefore it is lawful for them, as for all other Christian men. to Marry at their own discretion. Christian men, to Marry at their own discretion, as they shall judge the same to serve better to odlinets.

XXXIII. Of Excommunicate Persons, bon they are

to be avoided. Hat person which by open denunciation o the Church, is rightly cut off from the unity of the Church, and Excommunicated, ought to be taken, of the whole mul itude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

T is not receffary that I raditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and mens Manners, fo that nothing be ordained against God's Word. Who loever through his private Judgment, willingly and purpotely doth openly break the Traditions and Ceremo nies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be reputed o-penly (that others may fear to do the like) as he hat offendeth against the common Order of the Church, and hurteth the Authority of the May frate, and woundeth the Coniciences of the weak Brethren.

Every particular or National Church hath Anthority to ordain change and abolith Ceremonies or Rives of the Church, ordained only by mans Authority, to that all things be done to edifying

Articles of Religion.

THE fecond Book of Homilies, the feveral Titles whereof we have joyned under this Article, doth contain a godly and wholsome Dodrine, and necessary for these Times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Mi-nifters, diligently and diffinctly, that they may be understood of the People.

Of the Names of the Homilies,

The right use of the Church.

2 Against Peril of Idolatry.

3 Of Repairing and keeping Clean of Churches.

4 Of Good Works, first of Fusting.

4 Against Excess of Apparel.

5 Against Excess of Apparel.

7 Of Prayer.

8 Of the Place and Time of Prayer.

9 That Common Prayers and Sacraments ought to be Ministred in a known Tongue.

10 of the Reverent Estimation of God's Word.

11 Of Alms doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.

of the Palifon of Christ.

4 Of the Refurrection of Christ.

5 Of the worshy Receiving of the Sacrament of the Body and Blood of Christ.

56 Of the Gifts of the Holy Ghost.

18 Of the State of Matrimony.

19 Of Repentance. 10 Against Idleness. 21 Against Rebettion.

THE Book of Confecration of Bishops and Ministers.

The Book of Confecration of Arch-Bishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the fame time by Autho-vity of Parliament, doth contain all things necef-fary to such Confectation and Ordering: neither hath it any thing that of it felt is superstitious and ungodly. And therefore whosoever are Confe-crated or Ordered according to the Rites of that Book, fince the second year of the afore-named King Edward, unto this time. or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVII. of the Civil Magifirates.
"HeQueen's Majesty hath the chief Power in this Realm of England, and other her Bo-minions, unto whom the chief Government of all Estates of this Realm, whether they be Eccle-fiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Fo-seign Jurisdiction.

Where we attribute to the Queen's Majesty the chief Government, by which Titles we understand the minds of some slanderous Folks to be offended: we give not to our Princes the Ministring either of God's Word, or of the Sacraments, the which thing the Injunctions also lately the following the Ministry of the Sacraments. fet forth by Elizabeth our Queen, do most plainly sestifie: but that only Prerogative which we fee their charge by God, whether they be Ecclefatical or Temporal, and refirain with the Civil Sword the flubborn and evil Doers.

The Billyon of Farm with the Civil Sword the Right of Farm with the Civil Sword the Right of Farm with the Civil Sword the Rubborn and evil Doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.
The Laws of the Realm may punish Christian

men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Conandment of the Magistrate, to wear Weapond serve in the Wars. XXXVIII. Of Christian mens Goods which en

He Riches and Goods of Christians are

The Riches and Goods of Christians are no common, as touching the Right, Title an Profiession of the same, as certain Anabaptists of ally boosts. Notwithstanding, every man ough of such things as he possession to his ability.

XXXIX. Of a Christian Man? Outh.

A Swe confess that vain and rash Swearing forbidden Christian men by our Lord let Christian Religion doth not prohibit, but that man may swear when the Magistrate required in a cause of Faith and Charity, so it be deta according to the Prophets teaching, in Justic Judgment, and Truth.

The Ratification.

His Book of Articles before rehearfed, is an approved, and allowed to be holden and are ted within the Realm, by the Assent and Consent our Sovereign Lady E I I Z A B E T H, by the Grof God, of England, France, and Ireland, Que Defender of the Faith, &cc. Which Articles were liberately read, and confirmed again by the Subjection on of the Hand of the Arch Bishop and Bishops of Upper House, and by the Subjection of the michery of the Nether House in their Convocation on the Tear of our Lord, 1571.

The TABLE.

- OF Faith in the Trinity. Fraith in the Trinity.
 2 Of Chriff the Son of God,
 3 Of his going down into Hell.
 4 Of his Refurrection.
 5 Of the Holy Ghoft.
 6 Of the Gufficiency of the Scripture.
 7 Of the Old Teflament.
 8 Of the three Creeds.
 9 Of Original Sin.
 10 Of Free will.

- 11 Of Juftification.
- Of good Works.
 Of Works before Justification.
- Works of Suppererogation.
 Of Christ alone without fin.
 Of Sin after Baptism.
- 17 Of Predeitination and Election, 18 Of obtaining Salvation by Christ,
- of the Church.
 Of the Authority of the Church.
 Of the Authority of the General Councils.
- 21 Of Purgatory.
 23 Of Ministring in the Congregation.
 24 Of speaking in the Congregation.
 25 Of the Sarcaments.
 26 Of the Worthine's of Ministers.

- 27 Of Baptism. 28 Of the Lord's-Supper. 29 Of the wicked, which eat not the Body
- Chrift.
- 30 Of both kinds.
- 12 Of the Marriage of Priests.
 33 Of Excommunicate Persons.
- Of the Traditions of the Church. Of Homilies.

- of Confectation of Ministers.
 Of Civil Magistrates.
 Of Christian Mens Goods.
- Of a Christian Man's Oath, The Ratification

no and side side grand grand grand ireti ouncils. he Body